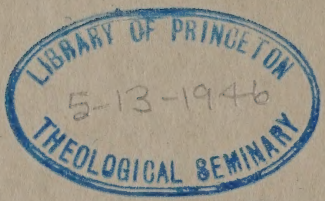

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THE DEPARTMENT OF CHRISTIAN EDUCATION IN THE THEOLOGICAL SEMINARY

A TYPE STUDY OF THE
LUTHERAN THEOLOGICAL SEMINARY
AT PHILADELPHIA, PENNSYLVANIA

A THESIS

IN EDUCATION

PRESENTED TO THE FACULTY OF THE GRADUATE SCHOOL OF THE
UNIVERSITY OF PENNSYLVANIA IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
OF DOCTOR OF PHILOSOPHY

O. FRED NOLDE

PHILADELPHIA
1929

ACKNOWLEDGMENT

This study would have been impossible without the many helpful suggestions of friends and fellow-workers in the field of religious education. The author recognizes his indebtedness to pastors in the active ministry, to professors in the Lutheran Theological Seminary at Philadelphia, Pennsylvania, to professors of religious education in theological institutions of the United States and Canada, to numerous writers of text-books, to the Dissertation Committee composed of Dr. A. J. Jones, Dr. L. A. King, and Dr. A. D. Yocum, Chairman. He hereby expresses his sincere appreciation.

Justice as well as desire prompts particular acknowledgment of indebtedness to Dr. A. D. Yocum. The analysis of conduct control and the principles of curriculum making which find application in this investigation follow, in the main, his educational procedures. For this basic information, and for the cordial and beneficial relations enjoyed, the author is truly grateful.

INTRODUCTION

In recent years, increasingly widespread interest and activity in an organized form of religious education have placed new and definite responsibilities upon the man who enters the Christian ministry. Whether or not these responsibilities have been rightly placed presents a problem which the recency of the movement has left unsolved. In a study of the personnel and work of the office of director of religious education, made in 1926, it was assumed that there might be as many as eight hundred individuals engaged in work of this kind.[1] Granting that the number has doubled in the last two years, or even trebled, it can readily be seen that the major directive influence in the practical execution of religious educational work in a congregation must still come from the clergyman. Particularly is this true in the constituency of the type institution considered in this study where at the present time there are employed only four directors of religious education. The validity and permanence of this status, experimentation and time alone can determine.

Sometimes questioning their rightness, but nevertheless recognizing these additional duties imposed upon the already manifold tasks of a conscientious clergyman, theological institutions have made increasing provision in their program offerings for training in religious education. In organizing this phase of the prospective clergyman's training, the question immediately arises, "What outcomes ought these offerings strive to attain in the seminary student?" In answering this question, a consideration of as limited a situation as possible is desirable. Most theological seminaries are under denominational control and have as their primary purpose the preparation of men for service in their own denominational group.[2] Because of this specific purpose, the problems confronting seminaries of different religious communions vary somewhat. Moreover, most seminaries are responsible for a relatively

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[1] Magill, H. S., Vieth, P. H., Diener, G. *Study of Personnel and Work of Office of Director of Religious Education.* Research Service in Religious Education. Vol. 1, Nos. 3 and 4. p. 6.

[2] Kelly, R. L. *Theological Education in America.* New York: George H. Doran Company, 1924. p. 31.

limited group of congregations or parishes. An adequate study therefore needs to be limited to a single institution.

The institution to be considered in this study is the Lutheran Theological Seminary at Philadelphia, Pennsylvania. "The purpose of this seminary is, and shall be to educate and train worthy and competent Christian men in the various branches of Theological Science, to fit them for the public Ministry of the Gospel . . . especially in the Evangelical Lutheran Church."[1] Its generally accepted constituency includes synods primarily covering the territory of Pennsylvania, New York and New Jersey. In these synods there are 813 congregations with a total baptized membership of 439,000.

To be sure, in thus limiting the study to a single institution, one cannot exclude some consideration of the practices in different theological seminaries. But the final determinant must be found in the professional needs of the specific work for which the theological student is preparing. These needs are constantly changing. However, the present situation and its tendencies alone can be considered. Provision should be made for "the continuous study, evaluation, and testing of the materials of the school curriculum, and the importation of new materials or the elimination of old kinds whenever this proves to be justifiable."[2]

The Problem

The study at hand resolves itself into a preliminary investigation leading to the determination of the offerings that are essential for the Department of Christian Education in the Lutheran Theological Seminary at Philadelphia, Pennsylvania. It suggests and illustrates a procedure that may be employed to determine the offerings that are essential for any department of a theological institution. The following steps are included within the scope of this procedure. 1. *The determination of key or major outcomes.* This determination involves: a) ascertaining objective facts that find place in existing courses of religious education and in the

[1] *Charter of the Lutheran Theological Seminary at Philadelphia*, 1927-28 Catalogue, rear cover.

[2] *The Foundations of Curriculum-Making.* The Twenty-sixth Yearbook of the National Society for the Study of Education. Bloomington: Public School Publishing Co., 1926. Part II, p. 23.

needs of clergymen in the educational work of congregations; b) a statement of the major facts in terms of key outcomes; c) a check for the validity of these outcomes on the basis of the evaluations by representative clergymen in congregations, the evaluations by professors of religious education in the theological seminaries of the United Lutheran Church, the evaluations by representative professors of religious education in other theological seminaries in the United States and Canada, and range and recurrence of usefulness in the educational work of the congregation. (In this study no other validity will be contended for the key outcomes advanced.) 2. *A hypothetical analysis of the key outcomes.* In this analysis, the approach suggested by Professor A. D. Yocum, of the University of Pennsylvania, will be employed. It provides for the selection of the contributory outcomes necessary to make the key outcomes controlling, useful and generally applicable. In the application of this approach, the suggestions for educational work advanced by various authorities will be introduced into the analysis. It must be remembered that this phase of the study is set forth as research in the form of hypothesis. 3. *An illustration of the procedure involved in organizing courses of study.* The author will here suggest and illustrate how the key outcomes determined in the first step and the contributory outcomes advanced in the hypothetical analysis of the second step may be employed as the basis for courses of study in the Department of Christian Education. While certain principles of organization are employed, personal judgment of the writer will, to a large extent, be determinative in the application of these principles. These three steps as described are dealt with in this study.[1]

[1] For a period of three years, the author has experimented in an informal way with the procedure for curriculum making here suggested. From a scientific point of view, the limitations of his experimentation are quite apparent. However, the results attained seemed sufficiently satisfactory to indicate decided advantages in the procedure employed. He was therefore prompted to make a more thorough preliminary investigation.

This preliminary investigation, dealing with the selection, analysis, and organization of outcomes for the Department of Christian Education, is necessary in order that the courses constructed may contribute in a definite way to the professional control of conduct essential for efficient educational work. Its findings serve as a foundation for the experimental procedures stated in steps 2, 3 and 4.

Subsequent to the preliminary investigation, the following steps will be needed. 1. *The organization of all courses of study upon the basis of the key outcomes and the elements revealed in their analyses.* (This is the completion of that which is merely illustrated in Part III of this thesis.) 2. *An experimental procedure to determine how effectively the contributory outcomes can be attained through the courses of study projected.* 3. *An experimental procedure to determine how effective the contributory outcomes are to establish control, usefulness, and general applicability of the key outcomes.* 4. *An experimental procedure to ascertain how the educational work of the clergyman in whom these outcomes have been attained compares in efficiency with the educational work of the clergyman in whom they have not been attained.* These last four steps are not included within the scope of this study.

Explanation of Terms and of Procedure

Religious Education is restricted to include only the theory and practice of teaching religion.[1] Content courses, while at times relevant and overlapping, are not considered under this category. *Christian Education* is the name applied to that department in the Lutheran Theological Seminary at Philadelphia which deals primarily with the theory and practice of teaching religion. No sharp distinction is maintained between the terms *religious* and *moral.* Following popular usage, the former is understood to include Christian standards of relationship with man as well as God. This use of the term *religious* obtains except where specific indication is made to the contrary.

The conception of education as the *continuing control of conduct*[2] is here applied to that phase of a clergyman's professional training which deals with religious education. As a result of the experiences, activities, etc., provided in this connection, certain *outcomes* are attained in the seminary student. In reality, these outcomes are old reactions which have become intensified, or new

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[1] Weigle, L. A., *Religious Education.* August, 1915. p. 347.

[2] For the analysis of conduct control and for the terminology employed, the writer is largely indebted to Doctor A. D. Yocum, Professor of Educational Research and Practice, University of Pennsylvania.

reactions built up in the student. In planning the offerings in the Department of Christian Education, it is necessary to make provision for the attainment of those outcomes which are necessary for an adequate control of professional conduct.

Basic to the selection of outcomes is an understanding of the forms through which control of conduct may be exercised (*control forms.*)[1] These forms of control are as follows: control through impressions, through vocabulary, through variation or manysidedness of associations, through habits and systems, through transfer. Into each of these control forms there enter a number of control elements. The elements of impression control are,—realizations, sensings, attitudes, motives and standards; of vocabulary control,—conspicuous labels, words retainable through their own form or through their similarity to other words, general terms, word locations, word suggesters; of variation control,—temporary experiences, ideas specifically suggestive of many experiences, memorized general ideas and the assembling of specifics under them, permanent locations, idea suggesters; of habit and system control,—antecedents and consequents, sequences, complexes; of transfer control,—conditions generally favorable to transfer, and conditions specifically favorable to transfer. While these control forms and their elements are not mutually exclusive, they are distinguished from each other in two ways: a) by the control that they exercise in the individual (distinguishing suggestiveness); and b) by the method that must be employed to make them controlling (distinguishing method).

Impression control is that control of conduct which is exercised through sensations or feelings. The knowledge and experience out of which they have arisen may have been forgotten. The sensations or feelings, however, remain as permanent and strong enough to exercise control. The methods here following are common to all the elements of impression control and are to be used when the specific nature of pupil and of outcome demand. a) When the sensation or feeling is present, but needs to be strengthened, the general method to be employed is cumulative

[1] Yocum, A. D., *An Analysis of Education as Conduct Control.* A Monograph in the form of a Questionnaire. Philadelphia, 1923.

instruction and cumulative experience. Cumulative instruction involves the gradual development of the impression control outcome by the careful selection of the strongest sensational or emotional experiences. Cumulative experience may involve an instructional process; however, it is more likely that the sensation or feeling will develop apart from instruction because it is the tendency of any sensation or feeling when once a part of an experience to repeat itself every time the experience recurs. b) When the sensation or feeling is entirely lacking at the start, it is possible 1) to bring an individual to the realization of its presence in others; 2) to stimulate his imagination of its presence till it actually exists; or 3) to place him in that environment where, through imitation, he acts as if the feeling or sensation were present until its actual control is established. A *realization* is the control exercised in an individual when there is present in him a feeling of reality or familiarity with reference to some object, person, happening, etc., brought about through the presence or the recall of experiences. The method for developing realizations involves: 1) careful selection of that which is to be made real; 2) the use of adjusted experiences,—i.e., actual experiences,—those experiences in which the student participates at the time of learning; revived experiences,—the recall of experiences in which he has previously participated; re-assembled experiences,—the re-assembling of partially familiar elements into a complete but condensed picture, constituting in its new form a vicarious experience for the student; 3) the avoidance of undesirable distractions. A *sensing* exercises control in an individual as an accustomed feeling without conscious cause. To develop a sensing it is necessary 1) to analyze the realizations fundamental to it; 2) to analyze the wrong feelings present in the individual which are militating against it; 3) to provide for the counteraction of undesirable sensations; 4) to build up a discrimination which will lead to a useful application of the sensing. An *attitude* is controlling in the form of a definite feeling towards something or about something. When a feeling of like or dislike, pleasure or displeasure, is added to a realization, it usually eventuates in an attitude. In order to develop an attitude, the following methods may be employed: 1) definite

centering of existing feelings upon the object towards which the attitude is to be directed; 2) emotionalizing those ideas to be centered which are not strongly enough felt; 3) avoidance of emotion-lessening methods. A *motive* controls an individual as a strong enough feeling to produce action. A realization, or sensing, or attitude may serve as a motive. Any of these exercises control as a motive when it is employed to stimulate the individual to some form of conduct. A motive thus conceived is always within the individual. Motives may be temporary in character in that they are employed merely for the sake of attaining a specific outcome; or they may be permanent in character in that they constitute an urge to activity in recurring life situations. In producing motivation in an individual, 1) one ought try to find the one strong enough, most rangeful and recurring, highest or most altruistic motive, and if desirable, a sufficient number of additional motives not in themselves wrong; 2) the highest motive ought to be kept most conspicuous; 3) over-dependence upon merely temporary (as over against rangeful and recurring) felt need ought to be avoided. A *standard* or ideal controls an individual as a strong enough attitude to result in the attainment of successive levels of achievement. In the process of attaining a standard 1) an individual must realize that each next step or level is for him personally attainable; 2) he must have a strong enough motive in the form of a wish to succeed, as well as the habit of persevering; 3) he may be advantageously aided by being made aware of reminders to strive for the attainment of the standard.

Vocabulary control is that control which is exercised in the form of discrimination, interconnection, emotionalizing, and multiplication of the number and kind of experiences, through words. As a form of control it results from knowledge and experience that are retained merely by the words which characterize them. The method common to all the elements involves: a) multiplication of words that aid in the recall of useful experiences of the past and in the suggestion of new useful experiences; b) either the omission of words which will recall or suggest harmful experiences, or the development of an attitude of disapproval, dislike or disgust for such words and for the experiences they connote. *A conspic-*

uous label is a word which assigns prominence to an outstanding or an important experience. Its method includes: 1) the selection of the experience that is to be labelled; 2) emphasizing the word-label, making it as conspicuous as the experience itself; 3) building up, in so far as possible, the suggestiveness that inheres in it. *Retainable words* consist of two kinds: a) words retainable through their own form and b) words retainable through their similarity to other words. In the former, the method involves calling attention to the oral, visual or motor appeal of the word; in the latter, a recognition of similarity by the student. *General terms,* or word-collecting terms, are words of such general character as to make possible the collection of related or subordinate words under them. The method consists of 1) memorizing the general term, 2) associating with it the related or subordinate words, and 3) practice in assembling new words associated with it. *Word locations* are historic, geographic, academic or social centers where words may be located with resulting enriched association. The method is grouping by contiguity; i.e., placing words in those locations where there is the suggestion of the greatest number of experiences. *Word suggesters* are memorized words or phrases which when associated with general terms or locations, make them more definitely suggestive of more words than they otherwise would be. The method consists of 1) memorizing the word suggesters; and 2) practice in applying them as widely as possible.

Variation control is that control which is exercised through a manysidedness of associations. It has its basis in retained, manysided and varying knowledge and experience. The associations may be miscellaneous or concentrated. The former implies a miscellany of associations which makes many new associations certain and any new association possible; the latter, an increasing variety of associations through which a central idea or experience can be related to a growing number of ideas or experiences. The method for all variation control is the multiplication of associations, either miscellaneous or concentrated. A *temporary experience* is an experience selected merely to make possible the attainment of many associations. These associations will vary with different

individuals. The method includes the following: 1) careful selection of the temporary experience which will be productive of the greatest number of associations; 2) relating the experience to the outcomes that ought to be attained; 3) making its elements so impressive that a variety of associations is retained; 4) provision for necessary supervision; 5) economy in time. *Ideas specifically suggestive* of many experiences involve gathering about a new idea a variety of already familiar experiences. Preparation, presentation and association may be employed in this connection. *Memorized general terms* and the assembling of specifics under them become controlling through the recognition and retention of that which is common to many particulars. The method consists of 1) immediate generalization or type study through collection of types, comparison of types, and correction of the initial generalization; 2) memorizing the corrected generalization with what is necessary to limit or to complete its usefulness; 3) cumulative subordination of specific ideas, aided by the use of memorized idea suggesters. *Permanent locations* establish variation control by suggesting the greatest number of possible associations for the ideas that are located in them. The kinds of location are historic, geographic, academic and social. The degrees of location are general, relative and exact. By *idea suggesters* is meant a memorized series of words or phrases which, when applied to different situations, will suggest varying associations. The following principles in method pertain to the construction and use of suggesters: 1) they must be general, inclusive, and varying; 2) they must be readily retainable in form; 3) they must be so formulated as actually to suggest new associations; 4) they must be practiced with in order to insure ready use.

Habit and system control involves the definite, certain, and unvarying recall of the same association or of the same associations. From the standpoint of retention, habit and system control is made possible through definite and certain knowledge and experience. It includes: a) habits specifically useful in themselves; b) habits essential to other forms of control; c) generally useful habits. The method common to all elements is: 1) adjusted repetition and adequate motivation; 2) cumulative memorizing and

review; 3) unvarying repetition; 4) effective interval. All the above types of habits, together with steps in method, find application in the elements of habit and system control. *Antecedents and consequents* are very similar to stimuli and responses, the simplest form of habit. The method listed above is here applicable. *Sequences* are series of antecedents and consequents. To the above method there is added grouping by similarity and by contiguity. *Complexes* are combinations of habits which have become controlling as systems in the individual. To the methods common to all habits, there must be added inclusiveness and gradation.

Transfer control, arising out of retained general knowledge and experience, is the carrying over of any control into some new type or field of application in the face of existing difficulties. *Conditions generally favorable* to transfer include control elements of other forms which are general in character; also the methods peculiar to them. *Conditions specifically favorable* to transfer involve the employment of every available means to make the transfer as certain as possible. The creating of these favorable conditions may be aided by the following: 1) satisfactory attainment in the student of the outcome that is to be transferred; 2) an understanding of that which is to be transferred in its most generally useful form; 3) memorization of types of application and of fields in which application is to be made; 4) motivation in the direction of a desire to transfer; 5) familiarization with vocabulary relative to both types and fields of application; 6) detailed practice in finding new applications.

The foregoing pages contain a brief statement of an analysis of conduct control. When the elements of the control forms; i.e., realizations, attitudes, standards, general ideas, etc., are applied to the subject-matter and to the actual work of religious education, they suggest outcomes that need to be attained in the seminary student. It is to the desirable outcomes that primary attention must be paid. When an outcome is of such inclusiveness as to exercise control through a number of contributory outcomes and to be aided in its control by the contributory outcomes, it is termed a *key outcome.* The key outcomes may be tentatively determined

1) by making a reasonably inclusive list of the objective facts that find place in religious educational work; 2) by selecting those facts which include many others under them and which cannot be satisfactorily placed under any other; 3) by stating those facts in terms of the control they are to exercise in the learner. In order to establish *validity* for these key outcomes, it is necessary to check them on the basis of 1) consequentiality or cruciality; i.e., indispensability to the highest standard of efficient work; 2) range and recurrence, measured when there is any doubt in the matter; accepted as objectively obvious when the situations in which they occur are so familiar and numerous that they need not be counted or measured to prove high range or recurrence; 3) prospective use; i.e., validated by the actual need for the outcome in the subsequent work of the clergyman.

Once the key outcomes have been determined upon, it is necessary to ascertain the contributory outcomes essential to establishing their useful and generally applicable control. These *contributory outcomes* will aid in making the key outcomes controlling; in turn, the key outcomes will exercise control through the contributory outcomes. As a result of this analytical procedure a controlling *complex* or a series of controlling complexes is built up. In that these complexes are the ways in which professional control is to be exercised they constitute the basis for the educational offerings in the department under consideration.

It is necessary to determine, however, in how far the key outcomes and the elements of the complexes are *unique* for that particular field. This uniqueness may be 1) interpretative in that the outcome places a new interpretation on something that has been understood in another connection; 2) it may be corrective, in that it corrects or assists in the correction of something which was previously erroneously conceived; 3) it may be essential in that the outcome, while dealt with in other phases of work, cannot be dispensed with in the field in which it is located without detriment to best results; 4) it may be economical, in that the outcome is easier of attainment here than elsewhere; 5) it may be absolute, in that there is no provision whatsoever for the attainment of the outcome in any other department. After the uniqueness of the key out-

comes and their contributory elements has been established, it is necessary to grade them in the order of their most ready attainability. The final step involves the selection of experiences, activities, or subject-matter necessary for establishing the control of the contributory outcomes and through them, of the key outcomes.

This detailed and somewhat involved procedure constitutes the basis for the three parts of the study to the description of which this book is devoted: 1) the determination of key outcomes; 2) the hypothetical analysis of the contributory elements necessary to make the key outcomes controlling; 3) the procedure involved in organizing the courses of study.[1] It becomes somewhat clearer as one traces it in its actual application. Supplementary explanation of procedure will be found in connection with the various steps of the study.

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[1] See statement of Problem p. 9, 10.

PART I

THE DETERMINATION OF KEY OUTCOMES

The major directive influence in the practical execution of the religious educational work in a congregation comes from the clergyman. This creates a definite responsibility. The Department of Christian Education seeks to prepare the theological student to meet that responsibility adequately. In the process of this preparation certain outcomes, controlling of professional conduct, must be attained. It is necessary first of all to determine upon those outcomes which by virtue of their inclusiveness will enable the clergyman to perform his religious educational duties efficiently. These outcomes may be known as the "key outcomes" for the Department of Christian Education.

The first step in the determination of the key outcomes involves a reasonably inclusive assembling of the elements that are pertinent to religious education. Three avenues of approach may be pursued:— 1) accepted purpose, answering the question, "What is being taught at the present time?" 2) scientific determination, answering the question, "What is there to be found in recognized studies contributing to the inclusiveness of the elements assembled?" 3) social or professional demand and need, answering the question, "What are the needs of the clergyman in the light of the practical situation that confronts him in the educational work of the congregation?" These three channels are not mutually exclusive. They merely serve, in their combination, to warrant as great an inclusiveness as possible.

Offerings of Theological Institutions

In the effort to ascertain what is being taught at the present time, recourse was had to the 1927-28 or the 1928-29 catalogues of 110 theological institutions, or institutions of somewhat similar standing, in the United States and Canada.[1] It is true that the catalogue descriptions of courses may or may not reveal what is

[1] See list of institutions, Appendix I, p. 147-157

actually being taught. However, they will at least reveal professed purposes. A list of the courses offered was built up cumulatively as the catalogues were studied. Personal judgment, based upon the prospectus presented in the catalogues, entered into the grouping of courses under different general headings. (The nature of this grouping (see Table I) is of minor significance here since in a subsequent step all the elements are gathered into a single list.)

TABLE I. Titles of courses offered in theological institutions (a)

Titles of Courses	Frequency
Principles of Religious Education, Introduction, Theories, Principles and Methods, etc.	85
Organization and Administration; Sunday School Organization; Administrative Problems, etc.	49
Methods, Pedagogy, Principles, etc.	35
History of Religious Education, Ancient and Medieval Religious Education, Modern Religious Education	34
Psychology of Religion, Religious Experience, Psychology of Religious Development, etc.	34
Curriculum, Curriculum Construction, etc.	30
Research, Practicum, Clinic, etc.	30
Adolescents, Religious Education of Adolescents, etc.	23
The Church School, Sunday School, Weekday School, Daily Vacation Bible School, etc.	23
General Psychology, Psychology of Teacher and Pupil, etc.	22
Catechetics, Principles of Catechetics, etc.	19
Elementary Education, Early and Middle Childhood, Organizations, etc.	19
Child Psychology	15
Content Courses	13
Educational Psychology	13
Leadership Training, Psychology of Personality and Leadership, Agencies for Leadership Training, etc.	13
Recreation, Community Recreation, Recreation in Program of Church School, etc.	13

(a) The titles are listed in the order of frequency with which they appear in catalogues. No significance for the purpose of this study is attached either to the frequency or to the order.

TABLE I. Titles of courses offered in theological institutions (con't)

Titles of Courses	Frequency
Adolescent Psychology	11
Worship, Education and Worship, Training in Worship, Worship in the Church School	11
Measurement, Experimentation, Mental Tests, Statistical Methods, etc.	9
Philosophy of Religious Education, etc.	9
Religious Education of Adults, etc.	8
Story Telling, Stories, etc.	7
Art, Art in Religious Education, etc.	7
Supervision, Supervision and Administration, Methods in Teaching and Supervision, etc.	7
Dramatization, Pageantry, Costuming, etc.	6
Existing Conditions, Current Practices	6
Additional Organizations, Boy Scouts, etc.	5
Religious Education in Colleges, Problems of Religion in Colleges	5
Social Agencies, The Church and Society, etc.	5
Adult Psychology	4
Expressional Activities, Handwork, etc.	4
Family, Religious Education in Family, etc.	4
Religious Education and Public School Education, etc.	4
Social Psychology	4
Complete Program, Program of Religious Education	3
Teachings of Jesus, Jesus The Teacher	2
Group Thinking	1
Individual Thinking	1
Kindergarten Curriculum	1
Moral Education	1
Problems of Co-ordination	1
Spiritual Objectives of Religious Education	1
Vocational Guidance	1

The elements dealt with in each of these groups of courses; namely, Principles, Organization and Administration, etc., in so far as they were revealed in the analysis of courses contained in

the catalogues were then listed. An example of the procedure follows:

Institution	*Course* (Principles of Religious Education)
XX	Fundamental task of religious educator
	Nature of religion
	Goal of religious education
	Principles of religious education in moral and religious significance.
	Development of religious experience in light of genetic and social psychology.

Five hundred eighty courses were thus listed. Following this, each group of courses; i.e., Principles, Organization and Administration, etc., was considered separately. For example, all the elements found in courses captioned "Principles," as ascertained from the catalogue explanations of all institutions offering such courses, were noted; these elements were arbitrarily fashioned into a "type" course, or, what may be termed, an "All-American" course on "Principles."[1] The same procedure was employed with all the groups of courses. Following are the "composite" courses offered in the theological institutions included in this study.

PRINCIPLES OF RELIGIOUS EDUCATION

1. Nature of religion
2. Religious experience as a development or growth
   - A. Factors of human nature which may be directed through enriched, controlled experience
3. Goals, aims, objectives, outcomes
   - A. Comparison of general education and religious education
     Place of religious education in educational system
   - B. Aims evaluated in light of teachings of Jesus and Kingdom of God

[1] Since the purpose of this phase of the study was to attain a reasonably inclusive assembling, no consideration was given to the frequency with which the various elements appeared. Moreover, frequency would be of little significance. Many institutions have not proceeded far in the re-adjustment of their programs to meet the present day needs of the clergyman.

C. Principles applied to everyday living,—health, home, vocation, citizenship, recreation, religion

4. Education, a means of controlling and directing religious development
   - A. Definition of education
   - B. Education of central nervous system, intellect, feelings, will, aims, methods, agencies, steps in formation of habit and character
   - C. Outline of development of human nature
   - D. Presuppositions of religious education — Biblical principles
   - E. Principles of guidance in religious and moral life

   Conditioning elements of psychology and sociology
5. Contributions of sciences
   - A. Psychology

     Original nature

     Needs and capacities of age groups

     Individual differences

     Laws of teaching and laws of learning
   - B. Sociology
   - C. Philosophy
   - D. Theology
6. General survey of task of Christianity
   - A. Brief history
   - B. Present situation—theory and practice
   - C. Contribution of religious education to improvement of society
7. Fundamental task of religious educator
   - A. Sources and qualifications of leadership
8. Responsibility of various agencies

   Family, Church, State, Community
9. Method
   - A. Modern methods of instruction,—primary, junior young people
   - B. Lesson planning and preparation
   - C. Worship
   - D. Gregory's seven laws of teaching

E. Expression
F. Synthesizing of educational experience and knowledge
G. Measuring results

10. Curriculum and materials
    A. Programs for individual churches
    B. Co-ordination of programs
11. Organization and Administration
    A. Types of organizations
    B. Plans for weekday school, Sunday school, daily vacation Bible school
    C. Community training schools — qualification and preparation of teacher
    D. Equipment
    E. Evangelism
12. Missionary education and benevolence
13. Observation and practice work

ORGANIZATION AND ADMINISTRATION

1. Organization
    A. Principles of organization and administration underlying Church program
    B. Organization to meet needs of childhood, youth and adult life
    C. Sunday school, weekday school, daily vacation Bible school and other organizations
    D. Community organization
    E. General and departmental organization — departmental standards
    F. Grading and promotion
2. Curriculum
    A. Examination of available materials for different grades — courses of study
    B. Extending present curriculum
    C. Out-of-school activities
    D. Curriculum construction

3. Program
   - A. Community, church, denominational and national programs
   - B. Unification of activities
4. Objectives
5. Teachers and officers
   - A. Job-analysis
   - B. Selection
   - C. Training and training schools
   - D. Teacher meetings and workers' conferences
   - E. Officers and duties
   - F. Practice teaching
6. Relation to other agencies and institutions
   Family, library, public school, church, recreational and social agencies, etc.
   Visiting and other means of home influence
7. Tests and measurement
   Standard tests, surveys, statistics, reports
8. Additional problems
   Building and equipment; finance, accounting (attendance, gradation, promotion, records) extension; reaching school's constituency, committees; discipline; literature; special days; planning and directing conventions; group leadership and group experience, exhibits; preparation of literature; (Temperance)
9. Worship
   - A. Graded worship
   - B. Instruction in worship
   - C. Religious experience
10. Missions and social service
11. Organization and administration of city systems, small and large schools

METHODS

1. Historical development of method
2. Primacy of personality
3. Psychological principles of learning and review

4. Inductive and deductive procedures
5. Logical arrangement of subject matter and psychological development of pupil
6. Aims and means of attainment
7. Selection of materials, organization and presentation
8. Determination of emphasis
9. Project, story, pictures, manual arts, dramatization, play, worship, service, recitation, lecture, pageantry, catechization, problem solving, self-activity, supervised study
10. Experiments, investigation, research, measurement in religious and character education

HISTORY OF RELIGIOUS EDUCATION

1. Primitive Religious Education
2. Pre-Christian Religious Education
3. Early Christian Education
4. Medieval
5. Modern Education
   - A. Secularization of public school
   - B. Rise and development of the Sunday school
   - C. The daily vacation Bible school
   - D. The weekday school
   - E. Teacher training
   - F. Development and merging of promotion agencies,—denominational organizations, Sunday school organizations, International Council, Religious Education Association, Federal Council, etc.
   - G. College and university religious education
6. Existing conditions and practices

Note: Aims, methods and organizations studied in different periods

Forces and agencies producing present situation

PSYCHOLOGY OF RELIGION

1. Nature of religious experience
   - A. Limitations of scientific method

B. Human experiences and types of behaviour that are religious
   a. Criteria for identification

2. Genesis and development of religious and social consciousness
   A. In race
   B. In individual,—childhood, adolescence, adult
3. Relation to personality
4. Problems in historic and modern religious experience
   A. Belief in God, Jesus (life of Jesus studied psychologically)
   B. Ritual, worship, prayer, communion, fellowship, revivals, conversions, sin, confession, forgiveness, suggestions, mysticism, sanctification, justification, etc.
   C. Diversity of temperament
   D. Beatific visions, fetish, taboos, fairy tales, ghosts, ancestor and nature worship
   E. Pathological aspect of religious experience
   F. Psychology of fundamentalism versus modernism
   G. Relation of religion and science,—of modern knowledge to historic religious belief
5. Implications for religious education
   A. Motives, attitudes, ideals, conduct, habit forming, changing ethical standards,—child, adolescent, adult
   B. Correcting religious abnormalities

CURRICULUM

1. Survey of theories that have dominated curriculum
2. Historical development of curriculum
3. Present understandings
   A. Curriculum as enriched and controlled experience (Effect of this conception upon subject matter, method and organization)
   B. Curriculum of religious education in democracy in which church and state are separate
   C. Project and experience curricula

4. Critical evaluation of existing curricula
   A. Standards of evaluation applied
5. Comparison of curricula of various denominations and evaluation
6. Process of research, construction and experimentation in curriculum construction
   A. Sources and kinds of teaching materials—analysis of outcomes in Bible Study, Church History, Worship, Church Work, Character, Church Teachings
   B. Location of outcomes according to needs and abilities of age groups
   C. Selection and adjustment of adequate materials and subject matter, determined by needs of individual and demands of society
   D. Construction of lesson plans
7. Adaptation of courses of study
8. Influence of curriculum content upon development of character and personality

RESEARCH, PRACTICUM, ETC.

Advanced courses with other courses as pre-requisites. There was no additional material presented.

THE CHURCH SCHOOL[1]

(Sunday School, Weekday School, Daily Vacation Bible School)

1. History and existing conditions
   Limitations of Sunday school and future of religious education
2. Division of the "church school"
   Sunday school, weekday school, daily vacation Bible school
3. Organization

[1] The following courses are included in this grouping: The Church School, Kindergarten, Elementary, Adolescents, Adults.

A. Principles of organization, gradation and promotion
B. Departments
   a. Elementary
      Psychology of elementary child
      Organization: cradle roll, beginners, primary
      Equipment
      Materials and curriculum, aims
      Methods
      Supervision and leadership
   b. Secondary
      Psychology of adolescents
      Organization: intermediate, young people, senior
      Etc., as above
   c. Adult
      As above
      Psychology of early maturity and middle life; vocation, parenthood, major crisis, mental reconstruction
      Larger opportunities of church in adult development
   d. Home department

4. Teacher
   Selection, assignment, and training
5. Program building
   A. Worship, study, service
   B. Curriculum construction
   C. Unification and correlation
6. Administration and supervision
   Budgets and maintenance, finance
7. Officers and committees
8. Special type schools,—rural and small Sunday schools
9. Aims, objectives, outcomes
10. Measuring results
11. Special problems
    Music, library, entertainments, recreation, building up reverence, responsibility, enthusiasm, etc.

PSYCHOLOGY[1]

1. General and educational
   - A. Various approaches of psychology
   - B. Development of human life in germ plasm
   - C. Development in successive stages of life
     - Hereditary tendencies and their modifications in child, adolescent and adult life
     - Physical factors and development
     - Religious and moral facts and development
     - Mental factors and development
     - Social factors and development
   - D. Individual differences—normal, subnormal, and abnormal psychology
   - E. Validity of religious experience
   - F. Statistical method of treating data—coefficient of correlation, average deviation, etc.
   - G. Laws of teaching and learning in relation to religious development,—concepts, attitudes, motives, ideals, habits, transfer of training, integrated personality as end of education
     - a. Inborn nature and learning
     - b. Nature of learning, learning curve, factors of economical learning, ideational learning, retention, nature of learning, capacity, measuring learning capacity, transference and interference, fatigue, sensation, attention, perception, association, memory, imagination, conception, judgment, reason, emotions, volition, self and self-expression
   - H. Derivation of principles of religious education from psychology
2. Social
   - A. Basic groups and their religious life
   - B. Type attitudes and values in social life

[1] In organizing the "composite" course in Psychology, all courses in Psychology are grouped together.

C. Interpretation of experiences
D. Personality and personal adjustment in light of social psychology and of psychiatry
E. Factors and agencies in religious education
F. Socialization of curriculum
G. Needs of parents and workers in church school
H. Implications of sociology for religious education

3. Child

A. Nature and capacity
B. Growth of child
C. Dawn of religion—religious needs and responses, articulate and inarticulate religion
D. Perils of repression, fixation, etc.
E. Basis of study of beginners, primary and junior methods
F. Materials, activities and agencies
G. Reliable social and religious personality

4. Adolescent

A. Nature and capacity
B. Growth—new impulses
C. Arousing spiritual consciousness and directing energy
D. Perils of repression, fixation, etc.
E. Basis of study of early, middle and later adolescent method
F. Vocational guidance
G. Materials, activities, agencies
H. Youth in home, church, community, world

5. Adult

A. Nature and capacity
B. Growth
C. Freedom and obligation
D. Problems in knowledge, attitudes, habits
E. Organization of church

6. Concrete problems, observation, case studies

CATECHETICS

1. Principles and methods
2. History
3. Practical suggestion for organizing and conducting catechetical class

LEADERSHIP TRAINING

1. Psychology of personality and leadership
2. Mechanisms underlying personality, individual differences, executive ability, analysis of chief physical, mental, moral and spiritual traits of leader
3. Challenge of modern need
4. Agencies to train leaders
   Local church, co-operative community schools, summer schools, institutes, denominational and inter-denominational organizations
5. Programs
   A. Available programs—Standard Leadership Training Course
   (International Council of Religious Education)
   B. Survey of literature
   C. Preparation of lessons and curricula for teacher training
6. Problems of securing leaders
7. Opportunities for leadership,—directors, missionaries, secretaries, etc.

RECREATION

1. Theory of recreation
2. Co-operation with community agencies
3. Recreation program in church and church school
   A. Planning of program
   B. All-year program—sources adaptable to church and community life
      play life in first 8 years
      social plans for young people
      recreation
   C. Supervised play

D. Types: Boys' and girls' clubs, camps, hiking, woodcraft, handicraft, aquatics, group and team games, athletics, Indian sign language, first aid and health education, socials, parties, games, stunts, mixers, programs for rural and city churches, special occasions. Genetic adapting of games, play and recreation activities to age groups. Commercialized entertainment

4. Methods of organizing and handling play

WORSHIP

1. Nature, meaning and function of worship (psychological point of view)
2. Education in worship
3. Evaluation of existing worship materials and forms
4. Values achieved through worship
   A. Christian appreciations, attitudes, ideals, motives and experiences of worship
   B. Making worship, worthy conduct habitual (Relation to Christian activity)
5. Integrated program of training in worship in church school
6. Observation and program making
7. Types of prayer investigated and evaluated
8. Located in church school, church service, family altar, group worship—individual worship

MEASUREMENT IN RELIGIOUS EDUCATION

1. Introduction to measurement in religious education
   A. Underlying principles
   B. Measurable results in religious education
2. Short history of development
3. Study of survey, questionnaire, score cards, rating scales, standardized texts, statistical presentation of data,—church school, community and church at large
4. Evaluation of existing tests in religious education
5. Construction of tests and scales

6. Conducting experiments
7. Measurement of character
8. Typical problems requiring surveys and investigation

PHILOSOPHY OF RELIGIOUS EDUCATION

1. Place of religion in present education
2. Meaning, nature, scope, and objectives of religious education
   - A. Religious education as a natural, normal development
   - B. Idealistic, pragmatic, and behaviouristic interpretations
3. Contributions of various fields of thought to religious education
   - A. Meaning of education from biology, physiology, sociology, psychology, and philosophy
   - B. Heredity, environment, and will
4. Purpose of teacher of religious education
5. Mutual relations in Christianity, — unification of practical issues of life today
6. Jesus as a philosopher

STORY TELLING

1. Definition of story
2. Technique of story telling
3. Analysis of type stories to determine value in religious education
4. Sources of stories for use in religious education (Bible, etc.)
5. Adaptation to different ages and situations
6. Talks to children and services of worship
7. Practice in story telling

SUPERVISION

1. Vital need and great neglect of supervision
2. Director's relation to staff
3. Problems of superintendent
4. Development of scientific procedures to guide in supervision
5. Plans, practical problems, score cards, schedules, ideals, and standards in teacher improvement

6. Programs, methods, curricula (application to life situations of pupils)

DRAMATIZATION, PAGEANTRY, ETC.

1. History of dramatization in church
2. Value of Bible and missionary drama
   Dramatic impulse and its direction to religious growth
3. Study of available religious dramas
4. Adaptation to children and young people
   Limitations of size and equipment of different churches
5. Types of costuming in religious and dramatic work
6. Stage setting, costume, lighting effects, tableaus, pantomime, shadow plays, marionette plays, pageants, dramatic reading
7. Pageantry
   - A. History—Grecian, Roman, Medieval, Modern
   - B. Material—theme, character study, progression, results
   - C. Setting,—lighting, music, background, property, costume, grouping
   - D. Writing of pageants,—study of missionary and biblical stories, combining of materials to portray truths

EXISTING CONDITIONS

(See history of Religious Education)

ADDITIONAL ORGANIZATIONS

Organizations such as Boy Scouts, Young People's Clubs of different denominations, etc.

SOCIAL AGENCIES

1. Church and society
2. The church
   - A. As historic and social expression of Christianity
   - B. An evaluation of church in light of needs of society
3. Sociology of country and city life in America and resulting problems

4. Social agencies for character formation: home, school, public opinion, press, theatre, recreational agencies, industry, government; contribution to character of children, youths, adults
5. Application of principles of sociology to aims, method, and organization of religious education
6. Social forces and modern social danger points—domestic, industrial, racial

EXPRESSION, HANDCRAFT, ETC.

1. Function of manual arts in religious experience
   - A. Related to curriculum—tests of usefulness
   - B. Educational value versus mere busy work
   - C. Aid to understand children of church
   - D. Contribution to teaching Bible, world friendship, etc. —character formation
2. Types of expressional work

   Missionary maps, bulletin, announcements, poster and charts, printing, drawing, graphing, sand table, cut-outs, accessories, use of coping saw, hand carving, decoration, novelties, basketry and raffia work, cardboard construction, painted tin and wooden work, knotting, block printing, stenciling and tooled leather, reed and pine needle basketry, simple loom construction, history of weaving, metal work, saw piercing, etching, elementary problems in hammered metal, wood work, study of use of tools, cabinet making processes, finished wood carving and chip carving

FAMILY

1. Development of family as a social unit
2. Effect of modern social and economic organization on family
3. Social and religious factors in family life
4. Home and religion
   - A. Relation of home to church and society
   - B. Religious education in family
   - C. Educational adaptability of family—hindrances to education efficiency
   - D. Family worship

5. Adaptation of church to enlist co-operation of home

RELIGIOUS EDUCATION AND PUBLIC SCHOOL

1. Religious education and public school education
2. Historic relations
3. Underlying principles of integration
4. Approaches thereto—constructive policy
5. Character education in public school

PROGRAM OF RELIGIOUS EDUCATION

(See curriculum and organization—no additional material)

JESUS, THE TEACHER

1. Psychological and pedagogical principles and procedures of Jesus
2. Aims, methods, and materials of His teaching
3. Office, attitude towards His message and pupils, success as a teacher

No outlines were presented for the following: Problems of Co-ordination, Group Thinking, Individual Thinking, Moral Education, Vocational Guidance, Spiritual Objectives. Content and College Courses were omitted as not having bearing on this study.[1]

This will serve to picture in brief form the elements which find place in the composite religious education courses of the American Theological Institutions. Obviously there is considerable overlapping. The next step therefore involves the construction of a complete list of elements, regardless of the titles under which they appear in the catalogue offerings. A study of this list reveals that there are fourteen elements of such range as to include all others, or of such distinctiveness as to make impossible placing them under some other element.[2] The elements, thus grouped, are here indicated:

1. Nature of Religion
   Religious and moral life
   Religious beliefs

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[1] See Explanation of Terms and of Procedure, p. 6.
[2] See Explanation of Terms and of Procedure, p. 13.

2. Religious development as controlled, directed and enriched by an educational process
   - Definition of education— of religious education— comparison
   - Pre-suppositions of religious education
   - Principles of guidance in religious and moral life
3. Task of religious educator
   - Task of Christianity
   - Sources and qualifications of leadership
   - Relations of clergyman to religious educational work in congregation[1]
4. Aims, objectives, outcomes
   - Evaluation in light of teachings of Jesus and Kingdom of God
   - Intellect, feeling, will, habit
   - Synthesis of educational knowledge and experience
   - Concepts, attitudes, motives, ideals, habits, transfer of training
5. Sciences as related to religious education
   - Psychology—conditioning elements
     - various approaches of psychology
     - development of human life in germ plasm
     - development in successive stages of life
     - hereditary tendencies and their modification in child, adolescent, and adult life
     - physical, mental, social, religious factors and development
     - individual differences
     - normal, sub-normal, and abnormal psychology
     - validity of religious experiences
     - laws of teaching and learning
     - social psychology
     - interpretation of experiences—psychology of religious experiences

[1] Ascertained in personal survey of type congregations, see p. 46-54.

personality and personal adjustment in light of social psychology and psychiatry
principles of religious education drawn from psychology
child psychology, adolescent psychology, adult psychology
limitations of scientific method in religious experience
psychology of religious beliefs and practices
relation of religion and science

Sociology
Conditioning elements of sociology
Social forces and modern danger points—domestic, industrial, racial
Sociology of country and city life of America and resulting problems
Social agencies for character formation
Application of principles of sociology to aims, methods, organization

Theology
Philosophy

6. Responsibility of agencies in religious education
Family, church, state-community, public school, industry
Community recreational responsibility
Development of family as a social unit
Effect of modern social and economic organization upon family
Social and religious factors in family life
Home and religion
Relation of home to church and society
Religious education in family,—hindrances to educational efficiency
Adaptation of church to enlist co-operation of home
Parents' meetings[1]

[1] Magill, H. S., Vieth, P. H., Diener, G. *Study of Personnel and Work of Office of Director of Religious Education.* p. 36-39. See p. 41 of this study.

7. Program, curriculum, and course of study making
   - History of curriculum
   - Dominating theories of curriculum, present understandings
   - Curriculum as enriched and controlled experience,—implications for subject-matter, method and organization
   - Curriculum in a democracy in which church and state are separate
   - Project and experience curricula
   - Experimentation in curriculum
   - Outcomes of Bible Study, Church History, Worship, Church Work, Character, Church Teachings
   - Location of outcomes according to abilities and needs of age groups
   - Selection and adjustment of adequate materials and subject matter, determined by needs of individuals and demands of society
   - Construction of lesson plans
   - Co-ordination of programs
   - Programs for individual churches
   - Influence of curriculum content upon development of character and personality
   - Vocation, parenthood, major crisis
   - Worship, evangelism, recreational activities, service, study

8. Available programs, curricula and courses of study
   - Examination of available programs, materials, courses of study
   - Community, denominational, church and national programs
   - Out-of-school activities
   - Worship, existing forms and materials,—evaluation,—graded,—Christian appreciations, attitudes, ideals, motives and experiences of worship,—prayer
   - Catechetics
   - Missionary education and social service
   - Recreational programs in church and in church school
   - Temperance
   - Extending the present curriculum

Evaluation of existing curricula—standards of evaluation applied
Comparison of curricula of various denominations
Adaptation
Sources adaptable to church and community life

9. Observation, case study
   Methods of observing children
   Observation
   Individual and group activities
10. Personnel
   Officers and Teachers
   Psychology of personality and leadership
   Mechanism underlying personality,—individual differences, executive ability
   Analysis of chief physical, mental, moral, and spiritual traits of leader
   Challenge of modern need—opportunities of leadership
   Job-analysis,—qualifications
   Securing leaders,—selection
   Removing and transferring teachers[1]
   Training schools,—community, co-operative, local church, summer schools, institutes, denominational and interdenominational
   Available programs
   Programs,—preparation of lessons and curricula for teacher training
   Preparation of teachers
   Practice teaching
   Teachers' meetings[2]
   Individual conferences[2]
   Demonstration lessons[2]
   Teachers' library[2]
11. History and existing conditions

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[1] Ascertained in personal survey of type congregations, see p. 46-54.
[2] Magill, H. S., Vieth, P. H., Diener, G. *Study of Personnel and Work, etc.* p. 36-39. See p. 41 of this study.

Primitive, pre-Christian, early Christian, Medieval, Modern Religious Education,—aims, methods, organization
Teaching of Jesus,—aims evaluated
Jesus, the teacher,—psychological and pedagogical principles of procedure of Jesus,—aims, methods, materials of His teaching (results)
Secularization of public school
Rise and development of Sunday school, daily vacation Bible school, weekday school, teacher training
Development of promotional agencies,—denominational organizations, Sunday school organizations, International Council, Religious Education Association, Federal Council, etc.
Forces and agencies producing present situation
Contribution of religious education to improvement of society
Present conditions and outlook

12. Methods and method devices
Historical development
Primacy of personality
Psychological principles of learning and review
Inductive and deductive procedures
Logical arrangement of subject matter — psychological development of pupil
Aims and means of attainment
Selection of materials, organization and presentation
Determination of emphasis
Lesson planning and preparation
Pupil preparation[1]
Method as applied to different age groups
Expression, project, story, pictures, manual arts, dramatization, play, worship, service, recitation, lecture, discussion, pageantry, catechization, problem solving, self-activity, supervised study, arts, and picture

13. Organization, Administration, Supervision

[1] Ascertained in questionnaire-study of 341 congregations. See p. 43-45.

Principles of organization and administration
Types of organization
Organization to meet needs of child, youth and adult life
Weekday school, Sunday school, daily vacation Bible school
Adult classes, larger opportunities of church in adult development
Nursery schools[2]
Cradle roll, home department
Community organizations
Departmental standards—departments
Finance, accounting, attendance,[1] punctuality, gradation, promotion,[1] elimination, records, extension, reaching school constituency, committees, discipline, literature, special days, planning and directing conventions, exhibits, music, library, reverence, responsibility, enthusiasm[1]
Building and equipment
Small and large city systems
Rural and small Sunday schools
Transportation[1]
Religious education and public school education,—historic relations, underlying principles of integration, approaches thereto—constructive policy, character education in public schools
Supervision, vital need and great neglect—director's relation to staff
Problems of superintendent
Development of scientific procedures to guide in supervision
Scattered congregations[1]
Union churches[1]
Language problem[1]
Resourcefulness[3]
Plans, prolems, etc.
Time schedules—roster making[3]

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[1] Ascertained in questionnaire—study of 341 congregations. See p. 43-45.
[2] Ascertained in study of catalogues of Schools of Religious Education. See p. 40.
[3] Ascertained in personal survey of type congregations. See p. 46-54.

Follow-up work[1]
Preparation and distribution of report cards to parents[1]
Education committee[1]
Advertising school[1]
Canvasses[1]

14. Measurement
    Introduction and history
    Underlying principles
    Measurable results in religious education
    Study of survey, questionnaire, score card, rating scales, standardized tests, surveys, reports, statistical presentation of data,—as applied to church school, community and church at large
    Evaluation of existing tests in religious education
    Construction of tests and scales
    Conducting experiments
    Typical problems requiring survey in investigation

Offerings of Schools of Religious Education

Three subsequent steps, taken in connection with this phase of the reasonably inclusive assembling, serve somewhat in the form of checks on the inclusiveness of materials gathered from the catalogues of theological institutions. The first step involved the study of the catalogues of five outstanding schools of religious education. These schools have as their specific purpose the preparation of men and women for various offices in religious educational work. No additional material is to be found with the exception of "nursery schools," which item was placed under "Organization, Administration and Supervision." The difference between the offerings of the theological institutions and the schools of religious education lies largely in content courses[2] which have been excluded from this study, and in additional courses offered under similar titles. (The scarcity of additional material is doubtless owing to the fact that some seminaries have made arrangements whereby

[1] Magill, H. S., Vieth, P. H., Diener, G. *Study of Personnel and Work, etc.* p. 36-39. See p. 41 of this study.
[2] See Explanation of Terms and of Procedure. p. 6.

the religious education courses listed in their catalogues are offered in nearby schools of religious education.)

Undergraduate Religious Education

The second step involved a study of undergraduate instruction in religious education in the United States. Only a list of titles was presented in this study.[1] While it is dangerous to make an estimate merely upon the basis of titles of courses, especially when those titles have been grouped by different individuals, it would seem that the theological institution offerings are more inclusive than the offerings of undergraduate institutions.

Director of Religious Education

The third step involved a study of the personnel and work of the office of director of religious education. In an activity analysis of the work of directors, a few additional elements were found.[2] These do not invalidate the groupings derived from catalogues of theological institutions, but rather supplement them. They appear in the list of elements on pages 33-40.

A Tentative List of Key Outcomes

As a result of the study of the catalogues of 110 theological institutions of the United States and Canada, checked a) by the catalogues of five schools of religious education, b) by a study of undergraduate instruction in religious education in the United States, and c) by a study of the personnel and work of the office of director of religious education, it is possible to advance tentatively fourteen elements as essential factors in the religious education offerings of the theological seminary. These elements are stated in the form of objective facts. In order that they may constitute a basis for curriculum construction, it is desirable to restate them in the form of outcomes. These statements of outcomes serve to suggest the control which the elements shall exer-

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[1] Alderton, W. M., Clapp, M. W., Hanna, J. B. and others. *Undergraduate Instruction in Religious Education in the United States.* The Religious Education Association. Monograph No. 2, 1928.

[2] Magill, H. S., Vieth, P. H., Diener, G. *Study of Personnel and Work. etc.* p. 36-39.

cise in the prospective clergyman and to suggest the method that needs to be followed for their attainment.[1] In other words the objective facts, re-stated as outcomes, will carry with them a definite suggestiveness for control of professional conduct and for methods to be employed in establishing that control. In that the fourteen elements were determined by virtue of their inclusiveness or their exclusiveness, they may be considered as the key or major elements. The outcomes which are re-statements of these fourteen key elements in terms of control to be exercised will then stand as a tentative formulation of key or major outcomes. (In the Analysis of Part II it will be seen that contributory outcomes are needed to build up the control of the key outcomes and in turn the key outcomes will exercise control through the contributory outcomes.)

A Tentative List of Key Outcomes[2]

I. An appreciation of the nature of Christianity.

II. A realization that religious development can, to a degree, be controlled, directed, and enriched by an educational process.

III. A realization of the task of the religious educator.

IV. The habit of selecting outcomes of all educational efforts.

V. A realization of the contributions to religious education of various sciences, particularly of psychology and of sociology.

VI. (a) A realization of the responsibility of various agencies in religious education,—home, public school, community, industry, church.

(b) An attitude of intelligent and sympathetic co-operation.

VII. A standard of scientific program, curriculum, and course of study making.

VIII. (a) A realization of the values of available programs, curricula, and courses of study.

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[1] See Explanation of Terms and of Procedure. p. 6 and 12.

[2] While only the key elements are here stated in the form of outcomes, many of the subordinate elements find place as contributory outcomes in the analysis of Part II.

(b) A constructively critical attitude towards them.
(c) A realization of the need and method of adaptation.

IX. The habit of analyzing a situation.

X. A standard of personnel efficiency.

XI. A realization of historical developments out of which the present religious education situation has arisen.

XII. (a) A realization of method and method devices.
(b) A realization that method is conditioned by outcomes for which one is working.

XIII. A standard of organization, administration, and supervision suited to individual and group needs.

XIV. A standard of scientific measurement,—pupils, teachers, efficiency of method, etc.

Questionnaire-Study of 341 Congregations

Thus far the concern of the study has been with what others have thought or determined necessary in the training of the man who is to meet the religious education responsibilities placed upon him. It is necessary to view the practical situation in the generally accepted immediate constituency of the type institution considered in this study.[1] From a questionnaire, authorized by the Parish and Church School Board of the United Lutheran Church in America, the following information was sought:— 1) the school organizations, their enrollment and frequency (Table II, Sections 1, 2, 3); 2) additional educational organizations (Table III); 3) special problems or difficulties which the clergymen replying to the questionnaire had listed. The original copies of 341 questionnaires were studied.

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[1] See page 4.

TABLE II. Enrollment and frequency of church school organizations in 341 congregations

Section 1. Sunday Schools

Enrollment	Frequency
10— 99	64
100—199	112
200—299	57
300—399	40
400—499	33
500—749	27
750—999	5
1000—1574	3
Total	341
Range	10—1574

Section 2. Weekday Schools (a)

Enrollment	Frequency
13— 49	20
50— 99	14
100—149	9
150—299	3
600—622	1
Total	47
Range	13—622

(a) Four of these schools are interdenominational enterprises; twelve are conducted on public school time.

Section 3. Daily Vacation Bible Schools (a)

Enrollment	Frequency
20— 49	18
50— 99	23
100—149	10
150—199	4
200—249	3
300—305	2
Total	60
Range	20—305

(a) 10 of these schools are interdenominational enterprises.

TABLE III. Additional organizations of educational significance in 341 congregations

Organization	Frequency
Catechetical Classes	341
Junior Luther Leagues	50
Senior Luther Leagues	170
Miscellaneous	14
Total	575

Problems or Difficulties. The problems or difficulties of sufficient moment to be noted in the questionnaire are:— age differences, social factors, shifting population; interest of parents, parents' attendance at church school, community interest; securing teachers and leaders, interest of teachers, teachers' preparation of lessons, teachers' meetings, teacher training; elimination, punctuality, attendance, class gradation, departmental divisions, expansion, transportation, building and equipment, organization, pupil preparation, attendance at church services, correlation of agencies, discipline, lack of reverence, interest of children, attention of pupils, time, literature, offerings, follow-up work, scattered congregations, union churches, rural and city problems, language problem.

Summary of questionnaire study of 341 *congregations.*[1] Every one of the 341 congregations has a Sunday school. The enrollment ranges from 10 to 1574; 41 weekday schools are in operation, with a range of enrollment from 13 to 622; 4 are interdenominational and 12 are conducted on public school time. There are 60 daily vacation Bible schools, 10 of which are interdenominational enterprises; the enrollment of vacation schools ranges from 20 to 305. There are 575 additional organizations; these give evidence of a frame-work which can possibly be utilized for more pointed religious educational work. In comparing the special problems with the elements derived from the study of catalogues, etc., it was found

[1] Application of these findings is made under the check for validity on the basis of range and recurrence, (see p. 66-71); also in the analysis of Part II.

that all are provided for under the fourteen major outcomes; there can be added, however, the specific elements of pupil preparation, elimination, punctuality, transportation, scattered congregations, union churches, language problem.[1]

Personal Survey of Type Congregations

In order to arrive at a more detailed understanding of the needs in local congregations, personal conferences of from one to four hours each were held with 33 clergymen working in the generally accepted immediate constituency of the type institution. These clergymen were selected on the basis of geographic distribution, the type of community their work represents, size or membership of congregations, support of congregation. The distributions are indicated in tables IV, V, VI, and VII.

TABLE IV. Geographic distribution of type congregations

Urban center	Frequency	
New York City	4	
Binghampton	2	
Rochester	3	(a)
Buffalo	3	
Camden	2	
Philadelphia	4	
Norristown	3	
Allentown	4	
Reading	1	
Wilkesbarre	3	(b)
Japan	1	(c)
Officials	3	(d)
Total	33	

(a) Two congregations in one of which both a clergyman and a director of religious education were interviewed.

(b) One clergyman in charge of 3 congregations.

(c) Visiting Missionary; only Parts II and III were dealt with here.

(d) President of Synod, Professor of Practical Department of Seminary, Chairman of Parish and Church School Board of United Lutheran Church; only Parts II and III were dealt with here.

[1] These elements have been added to the list on p. 33-40.

TABLE V. Distribution of type congregations according to community (a)

Type of community	Frequency
City	8
Suburban	8
Small Town	6
Rural	6
Foreign Mission	1
Total	29

(a) One director and three officials are not included in this table.

TABLE VI. Distribution of type congregations according to membership (a)

Membership (b)	Frequency
— 249	11
250— 499	6
500— 749	3
750— 999	3
1000—1499	2
1500—1999	1
2000—2499	1
2500—3000	1
Total	28

(a) One director, one missionary and three officials are not included in this table.

(b) Based on baptized membership.

TABLE VII. Distribution of type congregations according to support (a)

Support	Frequency
Self-supporting	23
Partially supported by Mission Board	5
Total	28

(a) One director, one missionary and three officials are not included in this table.

Three questions were asked in the personal conferences. I) What is the educational situation in the congregation? (The details of this question appear in the summary following. It was dispensed with in the case of the officials interviewed and in the case of the returned foreign missionary.) II) What do you think ought to be taught in the education courses of the theological seminary to prepare clergymen for religious educational work in the congregation? III) In the light of your practical experience, what do you think of these fourteen key outcomes? (The following was stated by way of explanation:

"I am going to read this tentative list of key outcomes and then briefly explain any technical words I have used. If you do not understand what I am talking about, by all means interrupt me. I would like to know whether you think these outcomes are a) indispensable to your work; i.e., you cannot get along without them; or b) helpful in your work; i.e., they will make your work more efficient but you could dispense with courses dealing with them; or c) they are entirely unnecessary; i.e., they can be dispensed with without impairing your work."

The tentative list of key outcomes was then read and reactions were noted.

THE EDUCATIONAL SITUATION IN 28 TYPE CONGREGATIONS

1. *Place of the clergyman in the educational work of the congregation.* In each of two congregations there is a minister and director of religious education on full time; in one congregation there are two part time directors. In each of these instances, the clergymen in charge made statements to the effect that the need on their part for a thorough knowledge of education and educational principles was increased rather than lessened by virtue of their having assistants to whom to delegate a great portion of their work. They felt that much of the work had to originate with them, and, from the pastoral standpoint, had to find its conclusion in their activity. In all the other 25 congregations, the initiation, administration, and much of the detail work rest upon the clergymen.

2. *Administration*

Pupil Accounting. The Sunday school enrollments range from 68 to 1003. The constituency is made up in some instances of 90 per cent foreigners, one congregation having as many as 22 nationalities represented; in other instances, it is composed primarily of poorer classes; again, of better classes; and again, of mixed groups. The average attendance is about 68 per cent. The problem of elimination at the ages 15 to 18 years is acute in 16 of the 28 schools. *Organization.* All schools use the departmental system either as it is here stated or in various combinations:—cradle roll, beginner, primary, junior, intermediate, senior, young people, adult, home department. In the larger schools, these departments are sub-divided into classes. In 11 schools, classification is on the basis of public school grades, with the effort to take into consideration the personal equation; in the other 17 schools, on the basis of chronological age. *Promotions.* Promotions are on the principle of time elapsed; no effort is made formally to measure development. *Physical Equipment.* In 2 congregations, there are special buildings for educational work; in 3 other congregations, the construction of school buildings is under consideration. In the remaining congregations, the ordinary "Sunday school rooms," varying in their adaptability to educational work, are used. The general equipment is relatively poor. In some instances clergymen are aware of its inadequacy; in others, ignorant of needs. *Administrative Officials.* There are five boards or committees of religious education; in 23 congregations, the church councils assume governing responsibility. In all congregations there are superintendents; sometimes the pastor serves in this capacity. There are assistant superintendents, secretaries, pianists, etc. *Records.* Attendance records are kept in temporary class roll books and in large permanent books for the whole school. In only 5 of the 28 schools is definite information available about pupil's age, address, public school grade, parents, etc. *Finances.* Six schools are supported by the congregation; 22 help to support the congregation; 6 schools use an envelope system, contributing a part to mission work; 22 schools use general offerings with

time. Two are community enterprises. In 4 schools, teachers are paid. Curricula of all descriptions are used. In 3 of the 9 schools, curricula are constructed by local clergymen. In 1 school, there is linked with the weekday school a community night, the attendance averaging from 1200 to 1800. In the case of community schools, the clergymen serve on boards of education, assist in various committees and aid in administrative capacities. Six of the 28 schools operate on the budget of the congregation; 1 is supported by an organization; the others are financed by special contributions.

9. *Vacation Bible Schools.*

Eight of the 28 congregations have vacation Bible schools, ranging in enrollment from 45 to 324 with an average attendance of about 60 per cent. In 5 of the schools teachers are paid. Pastors utilize text-books of different denominations in organizing programs of study. In one instance the program is constructed entirely by the local clergyman. One school is on the budget of the congregation; the others are supported by voluntary contributions.

WHAT THE SEMINARY OUGHT TO TEACH

Very little information was offered in response to question II. This was in a large part owing to the fact that the men had too little time for consideration of what ought to be taught. The only answers given were psychology, sociology, everything, practice teaching, a complete theological course as a background. In order to provide a second opportunity, the question was again asked after the list of key outcomes had been read. But no additional suggestions were offered with the exception of resourcefulness. This was added to the list on pages 33-40.

Table VIII indicates the evaluations of each of the Key Outcomes by the clergymen interviewed.

TABLE VIII. Evaluation of Key Outcomes by representative clergymen

Key Outcomes	A	B	C	(a)
I	32	1		
II	32	1		
III	33			
IV	32	1		
V	32	1		
VI (a)	33			
(b)	33			
VII	27	6		
VIII (a)	33			
(b)	33			
(c)	33			
IX	33			
X	33			
XI	30	3		
XII (a)	31	2		
(b)	31	2		
XIII	33			
XIV	28	5		

(a) A—Indispensable
B—Helpful, but not indispensable
C—Omission will not impair success of educational work.

Outcomes III, VIa and b, VIIIa, b and c, IX, X and XIII are considered indispensable by 100 per cent of the clergymen interviewed; outcomes I, II, IV, V, by 96.9 per cent; outcomes XII a and b, by 93.6 per cent; outcome XI by 90.9 per cent; outcome XIV, by 84.8 per cent; outcome VII, by 81.8 per cent.

As a check on their answers, the reactions of the men interviewed were noted. Key Outcome I: A—must be religious himself, must know teachable elements, need of spiritual and scientific, need to be well-rounded, makes theology practical, fundamental experience of Jesus Christ as personal Saviour; B—indispensable to the man but ought not require time of Department of Christian Education. Key Outcome II: A—fundamental to worthwhileness of program, incentive to organized work; B—indispensable to man, but ought not take time of Department of Christian Education. Key Outcome III: A—avoid hit or miss, general understanding with fresh application,

Outcomes	Check	A or B
II. A realization that religious development can, to a degree, be controlled, directed, and enriched by an educational process.		
This includes:—Definitely selected understandings or realizations; such as, a realization of the meaning of educational process; a realization of how religious development can be controlled, directed and enriched, etc., etc.		
Adjusted experiences, such as, case studies, etc.		
III. A realization of the task of the religious educator.		
This includes:—An understanding of opportunities for educational work that present themselves to a clergyman in a congregation, etc.		
Experiences or activities; such as, class room discussions of type congregations; actual observation and study of representative congregations, etc.		
IV. The habit of selecting outcomes of all educational efforts.		
This includes:—An understanding of the ways or forms in which conduct can be controlled in individuals.		
An understanding of how to select outcomes which will aid in the control of conduct.		
An inclusive understanding of educational efforts or procedures in which it is desirable to select outcomes.		

Outcomes	Check	A or B
A desire to approach educational work in this way.		
Practice, at effective intervals, in selecting outcomes of various educational procedures.		
V. A realization of the contributions to religious education of various sciences, particularly of psychology and of sociology.		
This includes:—An understanding of the characteristics of different age groups; a realization of individual differences; a realization of the influence of social factors, for example, of housing, upon the problem of religious education, etc.		
Adjusted experiences; such as, assembling of age characteristics; actual observation of individuals under different situations, etc.		
VI. (a) A realization of the responsibility of various agencies in religious education—home, public school, community, industry, church.		
This includes:—A realization that the home ought to co-operate with the church in educational work; a realization of means which may be employed to bring about this co-operation, etc.		
Adjusted experiences and activities.		
(b) An attitude of intelligent and sympathetic co-operation.		

Outcomes	Check	A or B
Provision for reminders to strive for the attainment of the standard.		
XI. A realization of historical developments out of which the present religious education situation has arisen.		
This includes:—A realization of aims, methods and organization of educational effort in the different periods of history; an understanding of what is being attempted in our own day, etc.		
Adjusted experiences and activities.		
XII. (a) A realization of method and method devices.		
This includes:—Definitely selected realizations; such as, a realization of how to conduct a discussion class; an understanding of oral, visual and motor presentation, etc.		
Adjusted experiences; such as, assembling of principles governing a discussion group; actual experience in conducting a class, etc.		
(b) A realization that method is conditioned by outcomes for which one is working.		
This includes: — Definitely selected realizations; such as, a realization that a particular method is needed when one is attempting to build up a habit, etc.		

Outcomes	Check	A or B
Adjusted experiences, such as, assembling of steps in method that will aid in building up a habit, etc.		
XIII. A standard of organization, administration, and supervision suited to individual and group needs.		
This includes:—An understanding of steps involved in attaining a standard of organization, administration and supervision.		
A desire to attain the standard.		
Provisions for reminders to strive for attainment.		
XIV. A standard of scientific measurement—pupils, teachers, efficiency of method, etc.		
This includes:—A realization of steps involved leading to increasingly adequate measurement.		
A controlling desire to measure results and procedures as exactly as possible in the interest of scientific progress.		
Provision for reminders to try for the attainment of the standard.		

Note:—If you think there are additional outcomes which the education department of a theological seminary ought to strive for, please write them on the reverse side of the sheet. Thank you!

* * * *

Forty-three replies to the questionnaire were received. Table IX shows the distribution according to denominational control; Table X, the geographic distribution.

TABLE XI.—Continued.

Key Outcomes	A	Intermediate Rating	B
X	4		
XI	4		
XII (a)	3		1
(b)	4		
XIII	4		
XIV	4		

All the outcomes with the exception of XII (a) are considered indispensable by the professors of religious education in the United Lutheran Church Seminaries. Outcome XII (a) is considered indispensable by 75 per cent. of the professors.

TABLE XII. Evaluation of key outcomes by professors of religious education in institutions other than those of the United Lutheran Church (a)

Key Outcomes	A	Intermediate Rating (b)	B
I	36		
II	36		
III	36		
IV	33	2	1
V	35	1	
VI (a)	36		
(b)	34		2
VII	29	3	4
VIII (a)	32	2	2
(b)	31	2	3
(c)	33	2	1
IX	35	1	
X	35	1	
XI	27	6	3
XII (a)	32	2	2
(b)	34	2	
XIII	34	2	
XIV	28	6	2

(a) Criticisms of method are not included in this tabulation.

(b) Some of the professors replying indicated an intermediate rating between A and B. It had not been provided for in the questionnaire because the check was for one phase of relative worth; namely indispensability.

Outcomes I, II, III, VI (a) are considered indispensable by 100 per cent; outcomes V, IX, X, by 97.2 per cent; outcomes VI (b), XII (b), XIII, by 94.4 per cent; outcomes IV, VIII (c), by 91.6 per cent; outcomes VIII (a), XII (a), by 88.8 per cent; outcome VIII (b), by 86.1 per cent; outcome VII, by 80.5 per cent; outcome XIV, by 77.7 per cent; outcome XI, by 75 per cent.

Many of the men in replying to the questionnaire, did not include criticisms or additions after each outcome. A statement of the criticisms or additions that were advanced will aid in an understanding of the tabulation of answers given above. Key Outcome I: There should be added, an actual experience of the nature of Christianity; the appreciation should grow out of this personal experience. Vague. Key Outcome II: Our present difficulty is that the educational work of the church does not adjust the child religiously. Preachers and teachers do not know what the process is. Religious development can be helped but not made by an exclusively educational process. It is necessary to labor patiently with students to get their consent. Obvious. Key Outcome III: The student should leave the seminary with the conviction that the educational task of the church is its greatest duty and opportunity. Interneship would be desirable. Obvious. Key Outcome IV: Christianity has selected goals; we do need to discover and define them. Make individuals or groups involved conscious of outcomes; this is better than an arbitrary selection. The term definite aims is preferred. The term objectives is preferred. Key Outcome V: The seminary should develop the scientific attitude even towards science itself. An appreciation of methods used by these sciences and some skill in the use of such in phases of religious education process. Highly desirable. Key Outcome VI (a): He must learn to utilize every agency that will contribute to the religious and moral development of children. Especially the home. Study of methods of distributing responsibilities to the various agencies and stimulating effective co-operation. Analysis of contributory factors and conditioning situations. (b) The minister should be quick to co-operate with every agency that makes for character. This includes denominational co-operation; practice in co-operative understandings. Key Outcome VII: The minister in most cases will have to lead the way in scientific experimentation. With qualifications: for so much so-called "scientific" stresses technique and overlooks personalities and adaptations. Not absolutely necessary for rank and file of clergymen. It is not necessary for the pastor to have the thorough groundings needed by curriculum makers. Usually beyond the average minister. The need for continually revised standards. Definite results in changed lives and situations that further development of religious personalities and a religious society. A coldly scientific attitude might endanger or minimize the value of emotional appeal. Key Outcome VIII (a): Realization of limited values. It would seem not very profitable to study present material except as a warning of what not to do. (b) More valuable to study new materials apart from programs. Practice in adapting such materials and constructing such to meet actual need of differing age groups and situations. (c) This should include a clinic or a laboratory for experimentation by each student under guidance. Better to help men to build "de novo," making their courses of study pupil-centered and conforming to present-day educational practice rather than tinkering with misfit material. A little hazy. Key Outcome IX: Closely related to contribu-

tions of psychology and sociology. Developing a scientific attitude. Key Outcome X: Continual revision. Standard should be equal training grade for grade with public school teachers. Key Outcome XI: Very necessary for background. Valuable but not essential, if other outcomes are attained without it. Key Outcome XII (a): Practice in planning a year's program of educational activities; experience desired; means for attaining such; co-operation of agencies for a specific group. Include technique. (b) The method will logically follow. Method must constantly be guided by purpose. Key Outcome XIII: Supervision needs further analysis. Acquaintance with best books. Pastor is ex-officio supervisor of all educational activities. The 100 point standard is helpful but needs adaptation. Key Outcome XIV: Ought learn of experiments in measurement and the values of such. We are just making a beginning here. Just as the public school is developing tests and measurements, so must the church school devise dependable measures to test its results. Few are bold enough to claim anything like "scientific" measurement in education or in religious education. Important if reasonable; but it seems too arbitrary to attempt to measure spiritual results by means of such tests as have appeared so far. Very skeptical about "scientific" measurement. It is preferable merely to judge results. *General comments*: Not a single one of the fourteen could be omitted and the director work as efficiently without it. Not all these outcomes can be realized without the use of a respectable share of the student's time. The above are all indispensable in the sense that a minister cannot fulfill his educational function without them. Reactions assume that the preacher will be vitally related to the educational work of his parish. The outcomes seem to be obviously desirable. There seems greater emphasis on methods and technique than on essence and material of Christianity. Ought to include: Acquaintance with teacher training institutes, conferences, etc., experience in co-operative undertakings in community, district or denominational scale; acquaintance with books, magazines that give information or label methods or goals; experiments, etc.; provision for conserving results of experiments and experiences by each local group. For real leadership all the outcomes are essential and indispensable. Some may be considered as not indispensable only with reference to the ordinary clergyman or director.

As far as inclusiveness is concerned, no outcomes were presented in the replies which do not find place under one or more of the key outcomes. The suggestions offered serve largely as completing and limiting factors in the analysis of Part II.

Validity of Key Outcomes

The contention that provision ought to be made for the attainment of the fourteen key outcomes in order that the clergyman may meet most effectively the educational responsibilities devolving upon him in a congregation finds the following substantiations:

1) The outcomes meet the test of consequentiality or indispensability; i.e., if the clergyman does not have them, he can not perform his work most efficiently. In support of this statement, the

evaluations by representative clergymen in the seminary's constituency, by professors of religious education in the United Lutheran Church Seminaries, by representative professors of religious education in other theological seminaries in the United States and Canada, are advanced. In the check by clergymen of the seminary's constituency, outcomes III, VI (a) and (b); VIII (a), (b), (c); IX, X and XIII are considered indispensable by 100 per cent of those interviewed; outcomes I, II, IV, V, by 96.9 per cent; outcomes XII (a) and (b), by 93.6 per cent; outcome XI, by 90.9 per cent; outcome XIV, by 84.8 per cent; outcome VII, by 81.8 per cent. In the check by professors of religious education in the United Lutheran Church Seminaries all the outcomes with the exception of XII (a) are considered indispensable; outcome XII (a) is considered indispensable by 75 per cent. In the check by professors of religious education in other theological seminaries in the United States and Canada, outcomes I, II, III and VI are considered indispensable by 100 per cent of those replying to the questionnaire; outcomes V, IX, X, by 97.2 per cent; outcomes VI (b), XII (b), XIII, by 94.4 per cent; outcomes IV, VIII (c), by 91.6 per cent; outcomes VIII(a), XII(a), by 88.8 per cent; outcome VIII(b), by 86.1 per cent; outcome VII, by 80.5 per cent; outcome XIV, by 77.7 per cent; outcome XI, by 75 per cent.[1]

2) They meet the test of range and recurrence. Only to a limited extent can this range and recurrence be actually measured. One can point to the fact that there is a Sunday school in each of the 341 congregations from which questionnaires were received. From the study of the questionnaires, as well as from the findings in the personal survey of type congregations, it is possible to indicate range and recurrence of need for the fourteen key outcomes. Key Outcome I: The clergyman maintains intimate relationship with the educational work of the congregation. The influence he exerts will, to a large extent, be a reflection of his own religious views. It is therefore necessary that he have an appreciation of the nature of Christianity. Key Outcome II:

[1] Intermediate ratings must not be overlooked.

The Sunday school includes in its actual constituency all age groups. It attempts to influence the religious development of its members from infancy to old age. In order that a pastor may avail himself most fully of the Sunday school's potentiality, he needs to realize that the religious development of those with whom the Sunday school comes into contact can, to a degree, be controlled, directed, and enriched by an educational process. Key Outcome III: The scope of a pastor's educational responsibilities is constantly widening. The fact that some congregations are launching upon intensive and extensive educational programs indicates the possibility of a more widespread assumption of educational responsibility on the part of the church. A realization of the task of the religious educator may serve not only to acquaint a man with the opportunities in this respect; it may also serve as an incentive to avail himself of these opportunities. Key Outcome IV: If the work of the Sunday school is to be pointed, it must strive for the attainment of definite outcomes in its members. The responsibility for determining these outcomes, as well as for making teachers and pupils aware of their desirability, will rest with the clergyman. He ought therefore select outcomes of those procedures related to Sunday school work. Key Outcome V: (a) The church, through the Sunday school, is not the only agency that exerts an influence in the development of the individual. In order that the influence of all agencies may be most directly constructive and most highly co-ordinated, it is desirable that the clergyman realize the responsibilities that may reasonably be placed upon each agency. (b) In the relationships that are inevitably established, an attitude of intelligent and sympathetic co-operation will be desirable. Key Outcome VI: Contributions have been and are being made to an understanding of individual behaviour and of human associations by the sciences of psychology and of sociology. Since the Sunday school is concerned with individual behaviour and with human associations, a pastor ought to realize what these contributions are. Key Outcome VII: Most of the Sunday schools surveyed use courses of study published by church boards. In many instances, however, the needs of certain classes cannot be met by these published courses. Here the clergy-

man needs to provide for the construction of special courses. Moreover, he needs to determine the program for the Sunday school as a whole. (There is wider application of this outcome at the present time in the educational work of the weekday school, the daily vacation Bible school and other educational organizations). Key Outcome VIII: (a) Since most of the Sunday schools do use courses published by church boards, it is desirable that a pastor realize the value of various programs, curricula, and courses of study available. (b) Each congregation may make a contribution to the improvement of teaching materials. A constructively critical attitude towards programs, curricula, and courses of study aids in this direction. (c) No two congregations are confronted by exactly the same local situation. Since the materials published are uniform, the pastor ought to realize both the need and the method of adaptation. Key Outcome IX: In assuming charge of a congregation, the clergyman needs to study the whole Sunday school situation. Frequently in his work, he needs to study teacher situations, disciplinary problems, etc. The habit of analyzing every situation in which he holds responsibility demands recurring expression. Key Outcome X: In practically every congregation, the teacher problem is a vital one. Various levels of personnel efficiency obtain in different schools. Since the effort is made to attain an ever higher level, personnel efficiency needs to be controlling in the clergyman as a standard. Key Outcome XI: There are many new developments in religious education today. The more widely a man is critically acquainted with these, the more numerous can be the constructive innovations in his own school. A realization of the historical background of these developments may tend towards a greater appreciation. Key Outcome XII: In some instances the clergyman must teach. (All pastors teach in catechetical classes). Wherever there are teacher training schools the clergyman serves in the capacity of an instructor. He has need for using method himself as well as for imparting an understanding of method to others. Key Outcome XIII: Every Sunday school needs to be organized; its work needs to be administered and supervised. There are included here pupil accounting, measurement, gradation, building and equipment, boards and commit-

tees, records, finances, roster making, selection and assignment of teachers, removal of teachers, provisions for training, conducting teacher meetings, aiding teachers in their work, interesting pupils, interesting the school's constituency, etc. There are various levels of attainment in organization, administration, and supervision in the different schools. Since it is desirable to bring the schools to increasingly higher levels, there is need for organization, administration, and supervision being controlling in the clergyman as a standard. Key Outcome XIV: There are always outcomes of Sunday school work. What these outcomes are, can be ascertained only by measurement of some kind. Since measurement as a science is a developing technique, and since it is impossible to superimpose a measurement program upon a congregation with a single effort, it needs to be considered as a standard. The above scant indication of range and recurrence of need for the fourteen key outcomes has been applied only to the Sunday school because that organization exists in every congregation. However, a consideration of range and recurrence ought not to be limited to actually existing conditions, for the educational work of the church is rightly expanding. The very fact that there exists the possibility of greater range and recurrence ought to be noted. The small number of weekday schools and daily vacation Bible schools offers no proof that little attention needs to be paid to them in the seminary students' training. When one realizes the recency of the re-vivification of the religious education movement, and when one realizes the fact that little or no training has been afforded the clergyman for work of this kind, he has at least two possible explanations of the infrequency of extensive religious educational programs in congregations. Assuming that such programs are desirable and that the trend is in the direction of their establishment, certainly range and recurrence of need for the fourteen key outcomes is far wider than that which is at present demonstrable.

3) As far as the seminary student is concerned, the outcomes meet the test of prospective use. In exceedingly few instances do graduates of the seminary assume duties other than those in the active pastorate. Ninety-seven per cent of the living members of

classes graduated in the last ten years are engaged in the work of the active ministry.

Summary

We may say, with due recognition of the limits of this study, that the clergyman needs these fourteen key outcomes in order to perform his educational work most efficiently. We cannot say, with any certainty, that a student who has taken courses providing for the attainment of these outcomes will be better fitted for his work than the student who has not taken such courses. It is true that normal schools, educational departments of colleges and universities, etc., proceed on the assumption that specific training in education does tend to prepare an individual more adequately for teaching and administrative work. But there is no experimental foundation for this assumption; because of the variable factor of personality, there probably never will be. Since objective data are lacking one way or another, this study proceeds on the assumption, generally made, that specific training in religious education will prepare the clergyman to handle his teaching and administrative work more efficiently. In the light of the findings of this first chapter, it may therefore be stated that the offerings of the Lutheran Theological Seminary at Philadelphia, relative to specific training in religious education, must make provision for the attainment of the fourteen key outcomes herein determined.

PART II

THE ANALYSIS OF KEY OUTCOMES

As a result of the investigations described in Part I, there appear fourteen key outcomes which ought to be attained in the clergyman in order that he may perform most adequately the educational work devolving upon him in a congregation. The outcomes are results in the theological student for which the theological seminary ought to strive. The offerings of the seminary therefore need to be so fashioned as to make provision for the attainment of these outcomes. The question must then be raised, "What lesser, or subordinate, or contributory outcomes are needed for the attainment of the key outcomes?" (It will be noted that at this stage of our procedure we are not yet concerned with subject matter, materials, or experiences. It might be stated that we are here concerned with the outcomes of subject matter, materials, or experiences, as they will contribute to the attainment of the key outcomes. It would be better to state, however, that we shall select subject matter, etc., after we have determined the contributory outcomes needed for the attainment of the key outcomes).

The step confronting us, therefore, is one of analysis.[1] It is somewhat similar to an ability analysis[2] or to an analysis of ideals[3] but differs from them in that it is concerned with an analysis of outcomes in terms of the varying control that shall be exercised in the learner. It comes somewhat closer to an analytical procedure which seeks to pave the way for building up in the learner what Gestalt psychology calls a structure, or pattern, or configuration. In other words, the analysis prepares to build in the learner a *complex*[4] of associations in which each of the elements is associated with the key outcome, contributes to the control of the key

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[1] See Explanation of Terms and of Procedure, p. 13.

[2] Bobbitt, F. B. *How to Make a Curriculum.* New York: Houghton Mifflin Co., 1924.

[3] Charters, W. W. *The Teaching of Ideals.* New York: The MacMillan Co., 1928.

[4] See Explanation of Terms and of Procedure, p. 13.

outcome, and in turn becomes controlling through the key outcome. It must be remembered all the while that this analysis seeks to lay the foundation for that which the clergyman needs in his educational work.

As a basis for the construction of the education curriculum in the theological seminary, then, the analysis must proceed along definite lines. It must take into account procedures in method that are most advantageous for establishing the desired control of conduct. (Some of the procedures in method, such as activities, drills, etc., will not be utilized till actual contact with the learner is established). In addition, three general purposes of the analysis must be kept in mind as guides. These purposes are here advanced as principles determinative of the analysis.

In the first place, the analysis must prepare to make the key outcome *controlling* in the learner. In order to establish this control, *counteracting* elements are needed to overcome or offset existing misconceptions. *Strengthening* elements are needed to bring about orientation and motivation of the learner. The establishment of control includes in it more than a readiness to learn. It does involve in it the orientation and motivation of the learner at the time of learning. But it is also concerned with building up in the learner an anticipation of the satisfactoriness of prospective use in such a way that the outcome may be controlling when the need for it arises.

In the second place, the analysis must prepare to make the key outcome *useful*. This involves not only *completing* the understanding by indicating everything that may usefully be known in connection with the key outcome; it also involves the *limiting* of understandings, feelings, etc., in order that they will not be carried to an undesirable extreme.

In the third place, the analysis must provide for *general application* of the key outcome. The learner must know where to use it and its elements. In so far as possible, the elements contributing to the key outcome ought to be *interconnected* with each other and with the elements of other key outcomes. In so far as possible, provision ought to be made for *transferring* the outcomes to situations in which they are to find expression.

In analyzing the key outcomes, then, contributory outcomes are needed. These must tend to establish control, usefulness, and general application. Strengthening and counteracting elements are used to establish control; completing and limiting elements, to establish usefulness; interconnecting and transferring elements, to establish general application.[1] These checks can be advantageously applied not only to the analysis under the key outcome but also to every contributory outcome. One therefore raises the question, "Into how great detail shall this analysis be carried?" Specific answer is impossible. It can only be stated that many of the contributory outcomes must be determined upon when one knows the exact teaching situation confronting him. The following analysis attempts only to indicate the major contributory elements. The elements are based upon the information obtained from procedures described in Part I, from books and magazine articles dealing with religious and secular education,[2] from lectures and class room discussions in which the writer has participated.

This phase of the study, as well as Part III, is recognizedly hypothetical. It is set forth as a basis for experimentation. Validity can be contended for it only after actual experimentation has demonstrated that the contributory outcomes do make the key outcomes controlling, useful, and generally applicable.[3]

It must be remembered that all the contributory elements are in the form of outcomes or control elements.[4] When not otherwise specified, the contributory outcome is a realization; i.e., a feeling of reality to be built up in the learner with reference to the statement there found. It should be read: A realization that "Christianity is not merely a system . . .," or, A realization of "the responsibility of the home . . .," etc., etc.

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[1] The following abbreviations are used in the analysis: strengthening-str; counteracting-coun; completing-com; limiting-lim; interconnecting-inter; transferring-trans.

[2] References are grouped under key outcomes in Appendix II, p. 153.

[3] Jones, A. J., Cox, P. W. I., Masters, J. G. and others. *An Outline of Methods of Research.* Department of the Interior, Bureau of Education. Bulletin, 1926, No. 24.

[4] See Explanation of Terms and of Procedure, p. 3-14.

KEY OUTCOME I

An appreciation of the nature of Christianity. (sensing)

1. One who would be a leader in Christian work must appreciate the nature of Christianity. (str)[1]
   - A. Christianity is not merely a system of beliefs. (coun)
   - B. Christianity is a way of life. (com)
     - a. It involves realizations of Christian truth, Christian attitudes, and habits of Christian living. (com)
   - C. One's teaching must be the outgrowth of one's own experience and appreciation. (str)
     - a. It is not fair to know, believe, and practice one thing himself, and teach another. (coun)
2. It is necessary to know the essential characteristics of Christianity. (com)
   - A. The character in whom Christian belief and life have centered is Jesus. (com)
     - a. The information about Jesus, about His forerunners, and about the reactions to Him of His immediate associates and followers is found in the Bible. (com)
       1) The information there contained must be critically studied and evaluated. (lim)
       2) The Bible is the basic guide for Christian development. (trans)
   - B. The primary concern of Jesus and of His followers was the establishment of the Kingdom of God. (com)
     - a. The term "Kingdom of God" reflects the current form of governmental rule. (com)
     - b. In this Kingdom, God, conceived of as Father, is the ultimate. (com)
     - c. This Kingdom involves for each one a) fellowship with God; b) fellowship with man. (com)
     - d. There is present in each one the potentiality of receiving the Spirit of God, making possible entrance into this relationship and the life consequent to it. (com)

[1] The following abbreviations are used in the analysis: strengthening-str; counteracting-coun; completing-com; limiting-lim; interconnecting-inter; transferring-trans.

e. The highest form of this dual relationship is entered into through repentance and faith. (com)

f. Religious and moral responsibilities are imposed upon each one who would live the Christian life. (com)

1) Religious responsibilities are generally understood to include one's relation to God; moral responsibilities, one's relations to man. (com)

2) While this division is generally observed, it is not entirely valid. (coun)

3) Conceiving of God as Person, one can also think of relations to Him as moral. (com)

4) Religious and moral standards or ideals of the Christian life include faith, love, responsibility in relation both to God and man, complemented with and finding expression in standards of independence, dependence, bravery, self-respect, self-control, justice, generosity, cheerfulness, pleasantness, purity, honesty, self-sacrifice, etc.

C. The religious and moral standards of Christianity must actually find expression in life. (com)

a. A sincere expression is the outgrowth of one's understanding of God, of man, and of the universe. (com)

D. Christianity has propagated itself and has given expression to its life in a communion known as the Christian Church. (com)

a. The Christian Church is rightfully one. (com)

b. Varied interpretations and practices have given rise to many different denominations or communions in this church. (com)

c. Not everything that is in the church, as it appears before the eyes of man, is essential to the Christian life. (coun)

E. The ultimate hope of the Christian is the complete establishment of the Kingdom of God.

a. Viewed in its broadest light, this includes the establishment of the Kingdom in the individual and in a social group. (com)

b. This hope of the Christian becomes the life outcome for which Christian education is working. (trans and inter)

F. Various of the religious and moral standards of Christianity are attainable in different stages of an individual's life. (trans)

a. Christianity as it eventuates in a way of life differs in the various stages of an individual's development. (com)

b. There are objective realities and generally accepted standards in Christianity; when these are apprehended by individuals they assume a subjective coloring. (lim)

3. A leader's appreciation of the nature of Christianity appears as a conditioning force in every phase of Christian educational work. (trans)

A. A leader must continue to grow in his own realizations, attitudes and habits. (str)

a. An attitude of open-mindedness. (com)

b. It is not wise to fall prey to every new conception presented to him. (lim)

B. He ought to attain a degree of certainty in the particular sphere in which he is attempting to influence some one else. (com)

KEY OUTCOME II

A realization that religious development can, to a degree, be controlled, directed, and enriched by an educational process.

1. Development ought to tend towards the attainment of a well-rounded Christian character in accord with the Christian ideal. (com)

A. Christian character is not a part of the whole character, but is a way of life built up in and adopted by an individual in which religious experience is a part of all experience. (coun)

B. Fairly general acceptance is accorded those standards in the Christian way of life which affect the social well-being. (com)

C. Those standards in the Christian way of life dealing with one's relations to God are conditioned by a) the individual himself, and b) the group in which he finds himself. (lim)

D. Knowledge or realizations, attitudes, and activity-habits, directed into various channels, make up Christian character and experience. (com and inter)

E. Religious education, so-called, is concerned with the direction of an individual to the attainment of the realizations, attitudes, and activity-habits which, when controlling in his life, make possible an increasingly enriched interpretation of his experiences with God, his fellowmen, and the universe in which he finds himself. (com)

2. The understanding of education as "the continuous reconstruction of experience with a growing sense of social values and increasing control over the processes of one's own experience" includes in it religious experience. (str)

A. There is a continuity between the interpretation of new experiences and the interpretation of those things one has experienced in the past. (com)

B. The same mental, emotional, and physical capacities are operative in the development of religious experience as in any other experience. (com)

a. The Christian believes that the Spirit of God works in human experience, making possible an enriched religious interpretation. (lim)

C. It is possible to impart to an individual knowledge or to make things real to him, to build up in him certain attitudes, and to induce him into certain desirable experiences and activities. (str)

a. The possibility of these attainments varies with the varying abilities and capacities of individuals. (lim)

3. It is legitimate to provide for the direction, control, and enrichment of religious development. (str)

A. Any individual is largely dependent upon influences exerted upon him for a determination of the way of life he shall follow. (str)

B. There are many chance influences, not always the best, brought to bear upon an individual. (str)

a. If one leaves character development entirely to chance,

it will be necessary for the individual to proceed by the trial and error method. (com)

C. A carefully planned procedure, the desired outcomes of which accord with the highest religious attainment of the human race, will tend to remove the element of chance. (com)

a. One must make a sincere effort to discover for himself that which is the highest religious attainment before attempting to influence others. (lim)

b. A carefully planned religious education procedure is for the best interests of the individual and of society. (str)

c. Even in a carefully planned education procedure there are many elements of chance. (lim)

4. By educational processes or procedures that tend to control, direct, and enrich religious development are meant consciously planned influences exerted through individual or group contacts. (com and trans)

5. It is the duty of the clergyman in a congregation to organize and conduct every possible educational procedure in the interest of controlling, directing, and enriching the religious development of those for whom he is responsible. (trans and inter)

A. An attitude of willingness to assume that responsibility.

Key Outcome III

A realization of the task of the religious educator.

1. It is imperative for the clergyman to know the scope of his educational task in a congregation. (str)

A. The major responsibility for planning, initiating, and executing educational work in a congregation devolves upon the clergyman. (str)

B. An understanding of the scope of his task will serve as a stimulus to more extensive work and as a guide for his educational activities. (str)

C. Local conditions will determine the manner in which this task can be fulfilled. (lim)

D. No clergyman is free from responsibility in religious educational work. (coun)
   a. Any lack of equipment, interest, or facilities in the congregation ought to serve as a challenge to educational work rather than as an insuperable barrier. (str)

2. The scope of the clergyman's task includes both the spiritual and the scientific aspects of religious education. (com)

A. The spiritual and the scientific can never be divorced. (str)
   a. The scientific approach ought to be the inseparable ally of spiritual outcomes. (com)

B. Both the spiritual and the scientific aspects of religious education find place in the following: (com)
   a. An appreciation of the nature of Christianity.
   b. A realization that religious development can, to a degree, be controlled, directed, and enriched by an educational process.
   c. The habit of selecting outcomes of all educational efforts.
   d. A realization of the contributions to religious education of various sciences, particularly of psychology and of sociology.
   e. A realization of the responsibility of various agencies in religious education—home, public school, community, industry, church. An attitude of intelligent and sympathetic co-operation.
   f. A standard of scientific program, curriculum and course of study making.
   g. A realization of the values of available programs, curricula, and courses of study. A constructively critical attitude towards them. A realization of the need and method of adaptation.
   h. The habit of analyzing a situation.
   i. A standard of personnel efficiency.
   j. A realization of historical developments out of which the present religious education situation has arisen.
   k. A realization of method and method devices. A real-

ization that method is conditioned by outcomes for which one is working.

l. A standard of organization, administration, and supervision suited to individual and group needs.

m. A standard of scientific measurement—pupils, teachers, efficiency of method, etc.

3. The spiritual and scientific aspects of religious education find application in all educational procedures in which the clergyman engages; i.e., in all consciously planned influences exerted through individual or group contacts. (trans)

Key Outcome IV

The habit of selecting outcomes of all educational efforts.

1. The ultimate outcome of efforts or procedures in religious education is the control of conduct in the individual in accordance with the highest standards that Christian philosophy and Christian practice have produced. (com)

A. In conduct is included every phase of human action. (com)

B. Practically all the elements in Christian character have been set forth. (com)

a. They vary with the individuals or groups from which they emanate. (lim)

C. These elements need to be stated in the form of outcomes; i.e., in the form of the control that they are to exercise in the individual. (com)

a. This does not of necessity invalidate previous views. (coun)

D. One must know how conduct is controlled before he can proceed to an adequate selection of outcomes. (str)

2. How conduct may be controlled in the individual. (com)

A. An individual's control of conduct at any given time is determined largely by his interpretation of past knowledge and experience. (com)

B. Conduct may be controlled when knowledge and experience are retained in the form of forgotten or submerged knowl-

edge and experience, barely retained knowledge and experience, manysided and varying knowledge and experience, definite and certain knowledge and experience, general knowledge and experience. (com)

a. It is necessary to build up those controls of conduct which will provide for desired reactions in future situations. (com)

3. How provision may be made for establishing control of conduct in individuals. (com)

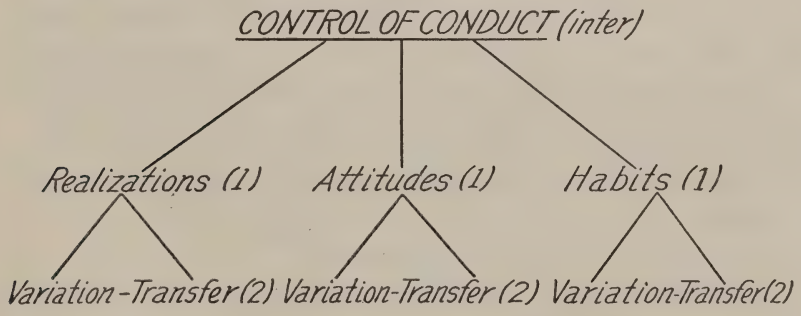
A. There are forms of control corresponding to the forms of retention of knowledge and experience; i.e., ways in which control of conduct can be provided for and exercised: control through the impressions or feelings; control through words or vocabulary; control through variation or manysidedness of associations; control through habits and systems; control through general application or transfer. (com)

a. Into each of these control forms there enter certain elements, one or more of which are necessary of attainment in order that control of conduct may actually be established:—into the control through impressions or feelings,—control through realizations, sensings, attitudes, motives, standards; into the control through vocabulary,—control through conspicuous labels, retainable words, general terms, word locations, word suggesters; into the control through variation,—temporary experiences, specifically suggestive ideas, general terms or ideas, permanent locations, idea suggesters; into the control through habits,—antecedents and consequents, sequences, complexes; into the control through transfer,—conditions generally favorable to transfer, conditions specifically favorable to transfer. (com)

b. These control forms and their elements, while not mutually exclusive, are distinguished from each other in two ways: a) by the control that they are to exercise

in the individual and b) by the method that must be employed in establishing that control. (coun and com)

4. How to select outcomes.[1] (com)
   - A. The specific outcomes for which one desires to work can be most adequately stated in terms of the control of conduct that one desires to build up in the pupil's life. (str)
   - B. When one is selecting outcomes it is helpful to think in terms of the major elements in the Christian life; namely, knowledge, or facts to be made real, attitudes, and activity-habits. (com)
   - C. In order that these may become usefully controlling, each must be supported by motives and vocabulary. (com)
   - D. Some realizations, attitudes, and habits are in the nature of standards and must therefore be analyzed into steps in the order of their attainability. (com)
   - E. It is frequently desirable to build up a manysidedness of associations; for this end one may employ the elements of variation control. (com)
   - F. It is desirable to apply realizations, attitudes, and habits to as many life situations as possible; provision must therefore be made for transfer. (com)
   - G. Interconnection through vocabulary of elements A, B, C, D, E, F.



[1] This is a re-statement of control forms and elements, indicating possible relationships.
(1) Sometimes to be considered as standards.
(2) Variation and transfer to be employed when desirable in light of outcome.

H. The selection or determination of outcomes must be in accord with the highest religious attainment of the human race, conditioned by the abilities, the immediate and future needs of the individuals or groups with which one is working. (com)

a. The interpretation "highest religious attainments" involves certain value judgments. (lim)
b. A narrow-minded super-imposition is not fair. (coun)
c. It is detrimental to work for outcomes at one age which must be counteracted at a later age. (lim)
d. It is at times desirable to discuss outcomes with individuals or groups involved.

5. A controlling desire (attitude) to approach educational work in this way. (str)

A. It is desirable to know the outcomes which one thinks ought to result in the learner before entering upon any educational effort or procedure. (str)

a. It will indicate a specific end for which to work. (str)
b. It will give indication of major procedures in adjusted method. (str)

B. It is legitimate to proceed in this way in the interest of directing, controlling, and enriching religious development of those for whom one holds responsibility. (str and inter)

6. The selection of outcomes finds use in: 1) teaching a lesson; 2) preaching a sermon; 3) preparing an address of any kind; 4) personal conferences with pupils, teachers, parishioners, prospective members, etc. 5) preparing a course of study or curriculum; 6) organizing a club or class; 7) planning a unit of work. etc., etc. (trans)

Key Outcome V

A realization of the contributions to religious education of various sciences, particularly of psychology and of sociology.

1. Psychology and sociology attempt to organize the inner and outer factors that tend to influence developing character of an individual in a social group. (com)

A. Psychology, while concerned primarily with the explanation of individual behaviour, cannot be divorced from a consideration of external influences. (com)

B. Sociology, while concerned primarily with the explanation of human associations, cannot be divorced from a consideration of the reactions which take place within an individual. (com)

2. In understanding and utilizing the findings of psychology and sociology, one profits by the investigations of those who have devoted themselves to a more thorough study of human, controlling forces than is possible for the average individual. (str)

A. Human agency is largely responsible for the development of Christian character. (str)

B. The human agency which seeks to aid in the development of Christian character must know and utilize individual and associative controlling forces. (str)

C. It is impossible for each one to discover empirically and to analyze for himself these controlling forces. (coun)

D. It is desirable to profit by the findings of others. (str)

E. A scientific attitude towards the sciences of psychology and sociology. (com)

F. A clergyman's efficiency in religious educational work is enhanced by keeping his knowledge of the findings of psychology and sociology up to date. (trans)

3. Psychology is concerned primarily with the explanation of individual behaviour or the reactions of an individual. (com)

A. There are original impulses, instincts, or tendencies. (com)

a. These become conditioned through influences exerted upon the individual. (com)

b. The provision for programs, curricula and courses of study constitute the influences which the church seeks to exert upon the individual. (trans)

c. Means whereby original nature is conditioned or control of conduct is established; namely, laws of learning, sensory means of apprehension, etc., determine method. (trans)

B. An individual passes through various stages of development, each of which is characterized by significant mental, emotional, and physical traits. (com)
   a. These significant traits have value for grouping, grading, courses of study, method. (trans)

C. The physical, physiological, mental, educational, social ages of an individual do not always coincide with his chronological age; this variation is known as "individual differences." (com)
   a. Individual differences ought to be considered in connection with outcomes, grouping, grading, individual attention. (trans)

D. Psychology attempts to analyze and to explain religious beliefs and religious experiences. (com)
   a. Many beliefs and experiences hitherto ascribed to the realm of the supernatural are psychologically explicable. (com)
   b. Out of psychological analyses and explanations there evolve procedures whereby beliefs, experiences, etc., may be attained. (com)
   c. Some of the attempted explanations are contrary to the experiences to which many individuals lay claim. (lim)

4. Sociology is concerned primarily with the explanation of human associations with the purpose of bringing them to the point where highest social relationships are operative. (com)

A. Factors entering into family life; such as marriage, divorce, standards of living, housing conditions, finances, health relationships, personal relationships. (com)

B. Race problem,—worth of every individual, personal rights, the establishment of satisfactory relationships. (com)

C. Industrial problems,—employment, labor personnel, wages, safety, health, insurance, wealth, and poverty. (com)

D. The problem of crime,—causes, results, treatments, prevention.

E. The social implications of sub- and super- normality. (com)

F. The problem of immigration,—effect upon social, economic and political life, treatment of the immigrant. (com)

G. The problem of the state,—mutual responsibilities of government and of citizens. (com)
H. International relationships, — international intercourses, problems of relationships, war and peace. (com)
I. Environment influences,—physical, social, political, industrial, moral, religious. (com)
J. The problem of leisure,—amusement-recreation, social and religious implications. (com)
K. An understanding of the contributions of sociology in the way of analyzing and suggesting solutions of social problems will aid the clergyman a) in appreciating the problems peculiar to the people for whom he is responsible and b) in providing direction, control, and enrichment of their religious development. (trans)
L. Interwoven with the findings of sociology there must be the Christian principles of "righteousness, worth, love, service, reconciliation, brotherhood." (com)

Key Outcome VI

A realization of the responsibility of various agencies in religious education—home, public school, community, industry, church.

1. Christian character expresses itself in every phase of life; every agency in the social life of man ought to afford opportunity for such expressions and ought to further and to develop those phases of Christian character that are not contradictory to the genius of the institution. (str)
   A. The home, the public school, the community, industry, and the church share in this responsibility. (com)
   B. An allocation of responsibilities will provide a more harmonious influence for developing character. (str)
   C. An allocation of responsibility will set a tentative standard for which to work. (com)
   D. It is impossible to fix detailed responsibilities because of varying local conditions. (lim)
2. The responsibilities of the home in Christian education. (com)
   A. The home can contribute to Christian development by striving for the following: (com)

a. Habit of family worship;
b. Habit of judicious supervision of child's personal worship;
c. Standard of Christian life as an example;
d. Insistence on standard of Christian life for the child;
e. Attitude of co-operation with church school leading to regular attendance of children, preparation of work on part of children, parent visitation of schools;
f. Habit of participating in work of the church;
g. Habit of attending educational and worship services specifically designed for parents.

3. The responsibilities of the public school in Christian development. (com)

A. In American democracy the church and state are separate. (lim)

B. Co-operation between public school and church is possible without doing violence to the principle of separation of Church and State. (com)
   a. It is impossible to teach religion in the public school (lim)
   b. The parochial school, if carried to its logical conclusion, would be detrimental to the broad religious development of the individual and to the best interest of the social group. (coun)
   c. The public school ought to grant time for religious education in the church school. (com)
      1) Numerous states have already made such provision. (str)
      2) Time ought to be granted only when guarantee of a satisfactory working plan for the church school is advanced. (lim)
   d. Joint meetings of teachers of public school and teachers of church school for discussion of common problems would be desirable. (com)
      1) Each must act independently in its own sphere. (lim)

e. The public school may work for ethical character in its constituents. (com)
f. The public school can aid in laying certain intelligent foundations for religious appreciation. (com)
g. There exists the possibility of dealing with common religious facts in the public school. (com)

4. The responsibilities of the community in religious development. (com)
   A. The community may contribute to the development of religious character in its constituency by: (com)
      a. preserving a high standard in its government and in the selection of its officials;
      b. supervision of its centers of amusement,—theatres, etc.
      c. standard of health guards,—streets, housing, etc.;
      d. provision for recreation under adequate supervision;
      e. stimulating responsible agencies to more efficient procedures in character development;
      f. creation of an atmosphere conducive to the development of character.
5. The responsibilities of industry in religious education. (com)
   A. Industry ought to provide working conditions that will afford opportunity for continuing character development and that will not interfere with religious privileges and practices of those concerned. (com)
6. Responsibilities of the church in religious education. (com)
   A. The major responsibility for religious education rests upon the church. (str)
   B. The church ought to provide a system of religious education that will
      a. provide adequate facilities for religious development at all ages;
      b. deal with the individuals over against the group;
      c. assist at time of learning as well as prepare for the future;
      d. co-operate with other agencies in serving the best interests of its constituency;

e. be flexible enough to profit by findings in other sciences. (com)

7. An attitude of intelligent and sympathetic co-operation. (trans)
   A. If agencies are to work together harmoniously for character development, it is necessary for the leaders to co-operate. (str)
   B. Co-operation necessitates an intelligent understanding of the sphere in which each agency ought to operate. (com)
   C. Co-operation demands a sympathetic appreciation of those points where the endeavors of different agencies meet. (com)
   D. An attitude of intelligent and sympathetic co-operation on the part of leaders of all agencies influencing the individual's development will be for the best interest both of the individual and of the social group. (str)

Key Outcome VII

A standard of scientific program, curriculum and course of study making.

1. It is desirable to know how to proceed in the construction of a program, curriculum, or course of study. (str)
   A. By program is understood the complete religious educational offering in a congregation; by curriculum, the offering in the various educational organizations of the church or their sub-divisions; by course of study, any unit of work dealing with one subject presented in any of the educational organizations. (com)
      a. The basic procedure involved is practically the same for all three. (com)
   B. Frequently the kind of course that would best meet the needs of the group for which it is intended is not available. (str)
   C. A clergyman is responsible for planning the educational program of a congregation. (str)
   D. The numerous duties of a clergyman often prohibit the extensive study involved in producing an entirely new program. (lim)

a. It is possible to employ the general approach for program making without producing an entirely de novo piece of work. (lim)

b. One can use study or text books, lesson helps, etc., as they fit in with the work he is outlining. (com)

E. A controlling wish (attitude) to follow most approved methods for program, curriculum and course of study making. (str)

2. The simplest steps in program, curriculum or course of study making involve answers to the questions: 1) What is to be taught, or what is to result in the life of the pupil? 2) When and where is the effort to be made? 3) What methods, materials, experiences are to be employed for the attainment of those results? (com)

A. A more careful consideration of the first step involves 1) selection of desirable outcomes in accordance with generally accepted purposes, social demand and need, scientific determination; 2) the determination of key or major outcomes; 3) analysis of key or major outcomes with the view to making them controlling, useful and generally applicable. (com)

a. The selection of outcomes may be made for:— Bible Study, Church History, Worship, Church Work, Character, Church Teachings. (com)

B. A more careful consideration of the second step involves: 1) determination of when in the life of the pupil these outcomes are needed on the basis of range and recurrence of usefulness for meeting life's needs; i.e., peculiar sensational or emotional appeal, consequentiality or cruciality, objectively obvious or measured range and recurrence, prospective use, selection on the basis of extra-difficulty. 2) determination of where these outcomes are to be worked for,—Sunday school, weekday school of religious education, daily vacation Bible school, home, public school, etc.,—on the basis of uniqueness; i.e., interpretative, corrective, essential, economical, absolute uniqueness.

C. The third step involves the organization of outcomes in sequence within age or ability groups, the selection of ade-

quate and adjusted materials and experiences, and the determination of effective methods for attaining the outcomes. (com)

a. In organizing a program, one must give consideration to 1) inclusiveness; i.e., the provision for all age groups; 2) control of various parts of the program; i.e., control in the local congregation, co-operation with congregations of the same denomination, co-operation with other denominations, co-operation in interdenominational, community, synodical, national groups; 3) local conditions; such as, building, equipment, finances, teachers. (lim)

3. These general principles of program, curriculum, and course of study making find application in planning work over a given period of time; for example, one year or six months; for the congregation as a whole, or for a men's Bible class, for a young people's group, for boy scouts, etc. (trans)

Key Outcome VIII

(a) *A realization of the values of available programs, curricula and courses of study.*

1. It is desirable that the clergyman be acquainted, as extensively as possible, with the literature available for educational work in a congregation. (str)

A. The responsibility for the selection of literature, either for the whole program or for actual use of pupils or teachers, usually rests with the clergyman. (str)

a. In this selection, the various locations of Christian life; such as, study, service, worship, etc., ought to be taken into consideration. (com)

B. The more extensive his information in this regard, the more intelligent will be his choice. (str)

C. Not "any" course is satisfactory for work in the church schools. (com)

D. There are courses procurable which, with necessary adaptation, will supply the needed materials for educational work. (com)

2. Sources for obtaining materials needed. (com)
   A. The Church and Parish School Board of the United Lutheran Church publishes courses of study for Sunday school, weekday school and daily vacation Bible school curricula. (com)
   B. Luther's Small Catechism serves as a basis for a course adapted to immediate preparation for membership in the Lutheran Church. (com)
   C. The Luther League of America and the Women's Missionary Society publish suggestions for courses of study in other organizations. (com)
   D. The Educational Boards of other denominations publish literature for various educational organizations of the congregation. (com)
   E. There are courses, curricula, and programs published by individuals and agencies apart from denominational control usable in different parts of the church's educational organization. (com)
   F. Factors that need to be considered in evaluating materials include:—
      a. outcomes sought in the pupils;
      b. content;
      c. organization of materials for teaching and learning;
      d. teacher helps in individual lessons and in the work as a whole;
      e. style and mechanical features. (com)

3. In providing work for any organization in the congregation, the pastor ought to evaluate carefully prospective materials. (trans)

4. It is desirable to keep one's information of available materials up to date. (trans)

(b) *A constructively critical attitude towards them.*

1. The publications of an educational board can improve only as constructive criticisms are advanced by those using the publications. (str)
   A. The authors of text books frequently make suggestions in

the light of their own experience; these suggestions may prove impracticable in many local situations. (com)

B. It is only as constructive criticisms are advanced that progress can be made. (str)

2. In order to know the satisfactoriness of any materials, careful experimentation is needed. (com)

A. Experimentation is usually in the hands of the teacher of a class. (com)

B. The better teachers ought to be asked for their reactions to courses of study or individual lessons. (com)

a. Their criticism may be along the lines of outcomes, content, organization of materials for teaching and learning, teacher helps, mechanical features and style. (com)

b. Their criticism ought to be based upon actual experimentation. (com)

C. It is desirable to control all experiments as carefully as possible before advancing criticisms. (lim)

3. In every phase of the congregation's program of religious education, the pastor ought to think in terms of improvement of materials.

(c) *A realization of the need and method of adaptation.*

1. It is impossible to use materials exactly as they are advanced by a church board or publication house. (str)

A. The author cannot be acquainted with the situation in all congregations. (coun)

B. The pastor is responsible for adapting or for making provision for adaptation of materials used in the educational work of his congregation. (com)

2. Adaptation has as its purpose making any general unit of work usable in a local situation. (com)

A. A careful study of the unit of work under consideration is the first step towards adaptation. (com)

a. One ought to know the outcomes which are to be striven for and the methods suggested for their attainment. (com)

b. One ought to determine the applicability of suggested outcomes and methods as they appear in the unit under

consideration to needs and abilities of pupils, to organization, time available, equipment, teaching staff.

B. General adjustment of the unit of work must then be made to meet local conditions,—pupils, organization, teachers, time, etc. (com)

C. Adjustment of outcomes and methods in individual lessons is needed to aid the teacher in actual teaching. (com)

3. The clergyman ought to make provision for adjusting to local conditions the materials to be used in Sunday school, weekday school, daily vacation Bible school, etc. (trans)

Key Outcome IX

The habit of analyzing a situation.

1. A controlling desire (attitude) to have fullest possible understanding of any situation in which one holds responsibility. (str)

A. If one does not know all vital elements in a situation he is not able to handle it efficiently or fairly. (str)

B. Ignorance of a situation may result in injustice to some party concerned. (str)

C. It is not an evidence of unsavory curiosity when a clergyman fully investigates a situation for which he holds responsibility. (coun)

D. There are times when a complete understanding is impossible or unprofitable. (lim)

2. One ought to know the external characterizing elements of a situation. (com)

A. It is necessary to know first of all what the apparent problem is. (com)

B. It is desirable to obtain one's information from as many sources as possible. (com)

C. It is necessary to weight the value of these sources. (lim)

a. One need not believe everything he hears. (coun)

D. One ought to determine whether the situation is satisfactory or unsatisfactory; i.e., whether or not it demands the attention of the clergyman. (com)

E. If the situation is unsatisfactory, one ought to ascertain the causes. (com)

3. One ought to know the causes that have produced a situation. (com)
   A. One's understanding of causes is a necessary pre-requisite of discovering a remedy. (str)
   B. The understanding of the cause may change the whole complexion of the situation. (str)
   C. The cause may be near to or remote from the actual situation. (com)
   D. One must remember the capacity in which he is acting. (lim)
4. One ought to think of removing or counteracting the causes and of remedying the situation. (com)
   A. There are few situations that cannot be bettered in some way. (str)
   B. It is the pastor's responsibility, after discovering causes, to provide the remedy. (str)
   C. He must motivate any changes that are to be made. (com)
   D. He must see to it that follow-up attention is provided to insure best results. (com)
5. The analysis of situations is desirable in a) studying the complete religious educational system of a congregation upon assuming its charge; b) disciplinary cases; c) teacher difficulties; d) problems of personal welfare, etc. (trans)
6. One ought to try to establish firmly satisfactory situations and to prevent unsatisfactory situations from recurring. (trans)

Key Outcome X

A standard of personnel efficiency.

1. A controlling wish (attitude) to bring personnel to higher standard of efficiency and a will (attitude) to persevere to this end. (str)
   A. The success of educational work in a congregation depends largely upon the efficiency of teaching and administrative personnel. (str)
   B. In most congregations personnel efficiency has not attained to a high standard. (lim)
   C. A pastor dare not let this situation continue. (coun)

D. It is possible, through the employment of various means, to bring personnel to an ever higher standard of efficiency. (str)

E. The more efficient the teaching and administrative personnel, the lighter will be the responsibilities devolving upon the clergyman. (str)

2. Teachers ought to be selected on the basis of their fitness to perform the particular work for which they will be responsible. (com and trans)

A. All teachers are not able to handle every age or sex group. (coun)

B. Mere knowledge of a subject does not make a teacher able to teach. (coun)

C. It is desirable to construct psychographs to aid in the selection and assignment of teachers. (com and trans)

a. A psychograph ought to include the elements of age, sex, personality, Christian realizations, attitudes and activity-habits, training, experience, ability to adapt and to develop. (com)

b. A psychograph ought to be constructed whenever teaching or administrative offices are to be filled. (com)

c. It is rarely possible to find exactly the kind of person one desires; it is necessary to approximate the ideal. (lim)

D. It is not advantageous to advance the teacher with the class. (coun)

a. Advancing the teacher with the class gives the child the benefit of only one person's religious views and experiences. (str)

b. The teacher is rarely fitted to handle many different groups. (str)

c. When this system is followed classes frequently begin to fall off in interest and in numbers as the pupils grow older. (str)

d. It is possible advantageously to have teachers rotate in a department. (lim)

E. It is sometimes necessary to remove teachers from teaching

work entirely or to assign them to duties for which they are better qualified. (com and trans)

a. A sympathetic attitude toward the teacher who is conscientiously trying to do her work but is unsuccessful. (com)

b. It is sometimes possible to offer suggestions which will make seemingly unsuccessful teachers competent to handle their work. (lim)

c. It is sometimes necessary to remove or change teachers even at the risk of giving offence. (str)

a. This removal or change must be made with the motive of the pupil's best interests. (com)

b. It must be done with the effort to retain the interest and loyalty of the teacher. (com)

c. It is desirable to motivate both teachers and classes for any change. (com)

F. The habit of analyzing the teacher situation. (trans and inter)

3. It is the clergyman's duty, or a duty delegated by him to someone else, to provide for teachers' training and improvement in service. (com and trans)

A. Outcomes of teacher training: (com)

a. a standard of Christian character;

b. a realization of the teacher's responsibility and privilege;

c. an appreciation of the subject that is to be taught;

d. a sympathetic understanding of the pupil;

e. the habit of preparing a lesson;

f. a realization of how to teach a lesson;

g. a realization of how to measure results.

B. It is frequently necessary to construct courses for teacher training. (com and trans)

a. A standard of course of study making. (trans and inter)

b. It is possible to use parts of courses already available. (com)

C. Sources for teacher training materials. (com)

a. Courses published by denominational boards; suggestions by the International Council of Religious Education; individual text books. (com)

D. There are various types of organizations and agencies for teacher training; such as, local congregation; co-operation of congregations; interdenominational; institutes; summer assemblies; personal conferences. (com)

a. A clergyman ought to see that his teachers have some organization available for their training. (com and trans)

b. Provision ought also be made for training of officers other than teachers. (com)

E. Provision ought to be made for self-development and for self-improvement of teachers and officers. (com and trans)

a. Of assistance is the self-score card or rating scale. (com)

1) A rating scale may include as important elements: the teacher's equipment,—religious, mental, physical, social; the teacher's development,—training schools; religious, educational, and cultural reading; the teacher and the lesson,—preparing the lesson, teaching the lesson; results of teaching as measured by pupil response. (com)

b. It is helpful to provide reading lists for self-improvement. (com)

c. Visits to classes and constructive suggestions will aid in self-development. (com)

d. Observation of teaching and demonstration lessons are of assistance. (com)

4. Standard of measurement of teacher efficiency. (trans and inter)

KEY OUTCOME XI

A realization of historical development out of which present religious educational situation has arisen.

1. A leader in Christian educational work ought to know the historical background of the present religious educational situation. (str)

A. A study of history of religious education provides vicarious educational experience. (str)

B. It tends to prevent falling into errors made and discovered in the past. (str)

C. It tends towards a greater appreciation of modern situation. (str)

D. It is not merely an accumulation of dead facts. (coun)

E. It may act as a stimulus to more earnest effort. (str)

2. Religious and secular education were originally one. (com)

A. Deviations from this general characterization are in evidence at different times, particularly in the growth of the idea of a secular state and of secular knowledge in Greece and to a lesser extent in Rome. (lim)

B. An understanding and an evaluation of the importance accorded religious and secular education involve a consideration of a) life conditions and life philosophies; b) leading characters; c) aims, curricula, methods, organization; d) accomplishments, in connection with the following: (com)

a. Pre-Christian—Primitive, China, India, Persia, Egypt, Babylonia, Assyria, Israel, Greece, Rome.

b. Early Christian—World situation, Jesus and Paul, Education in Apostolic Church, Catechetical Schools; Cathedral or Episcopal Schools, Monastery Schools.

c. Medieval—Schools of Charles the Great, Mysticism and Scholasticism, Feudalism and Chivalry, Universities.

d. Transitional—Renaissance and Reformation; Counter-reformation—Jesuits, Verbal and Social Realism, Sense Realism, Puritanism, Pietism, Rationalism, Pre-Modern educational Reformers, National Systems.

3. Religious and secular education tended to diverge. (com) (Viewed primarily in the light of American background and conditions.)

A. This tendency began to manifest itself long before the actual separation of religious and secular education had taken place. (lim)

B. There were underlying causes responsible for divergence. (com)
   a. The church had deteriorated as a political organization: national consciousness had developed: in America, the separation of church and state had become a reality.
   b. Greater emphasis upon human and worldly needs to the disparagement of religious needs.
   c. There was an increased amount of scientific information.
   d. The findings of educational reformers, tending towards the development of education as a science, were more readily applied to secular subjects than to the field of religion.
   e. The public school, a free institution in a democracy, developed.
   f. Denominational differences, springing from the time of the Reformation, but intensified in America shortly after the Revolutionary War, prevented agreement on what in religion ought to be taught.
   g. There were new conceptions of the needs of individuals and of society in a democracy.
   h. Vocational aims found their way into the public school.

C. There were two external factors responsible for this divergence. (com)
   a. Legislation of states, prohibiting teaching of religion in public schools.
   b. Objections of denominational church leaders to the teaching of religion in public schools.

4. The result of this divergence was two separate educational agencies. (com)

A. The public school developed in numerical constituency, organization, curriculum, and methods as a separate institution. (com)

B. Those responsible for religious education attempted to make some provision for religious training of their constituents. (com)
   a. Some carried over the former idea of having religious

and secular education as one by establishing parochial schools.

b. The Sunday school, in its early English development, was a combined secular and religious enterprise; in America it became the agency of the church for distinctive religious education.

c. Catechetical instruction in some denominations was carried over with its original purpose as a specific means of preparing for full participation in the privileges and duties of church membership.

d. Teacher training institutes came into being to prepare lay leaders for religious educational work (Chatauqua).

e. The vacation Bible school was organized because of the inadequacy of the Sunday school and the impossibility of religious education in the public school.

f. Beginning prior to the daily vacation Bible school, but finding its impetus subsequent to it, the weekday school of religious education was organized as a means of providing supplementary religious instruction.

g. Numerous informal organizations in different denominations; such as, Young People's Society, Luther League, Brotherhoods, etc., grew up with the purpose of providing additional training facilities and of meeting the needs of age groups not affected by the weekday, vacation or Sunday schools.

C. In each of the above, the following find application: a) life conditions and life philosophies; b) leading characters; c) aims, curricula, methods, organization; d) accomplishments.

5. The present tendency is towards the co-operation between public school and church school with the view to making the direction, control, and enrichment of all experiences of an individual as unitary as possible without doing violence to the principle of the separation of church and state. (com)

A. The public school is assuming responsibility for religious-character education in so far as it can without violating the principle of the separation of church and state.

a. There is to be found among many leaders in public school education a growing realization of the need for religious education.
b. Various states have enacted laws permitting religious education in the church school during public school time.
c. Character education has been receiving increasing emphasis in public school work.
d. Common religious values are taught in some schools.
e. In some high schools, credit is granted for extra-school Bible study.
f. Co-operation of teachers in public schools and teachers in church schools is attempted.

B. The churches are recognizing that the major responsibility for religious education rests upon them.
a. There exists among leaders in church work a growing realization of the need for religious education.
b. Churches, working separately or in co-operation with other denominations or agencies, are making increasingly adequate provision for the training of their constituencies.
c. Increasing provision is being made for the training of workers, through the agency of colleges, universities, denominational and inter-denominational training schools and institutes.
d. An extensive literature, both practical and professional, has come into existence.
e. Denominational and inter-denominational promotional agencies are widening the scope of their influence.
f. General education standards, in so far as they have application, are being transferred to the field of religious education.

KEY OUTCOME XII

A realization of method and method devices.

1. By method and method devices are meant means to be employed in attaining outcomes that have been determined desirable. (com)

A. It is desirable to employ the method which will prove most effective in attaining desired outcomes. (str)

B. The following principles or checks will prove of assistance in making teachers' work more efficient: suggestive definiteness, adaptation and adjustment, unique or relative worth, inclusiveness, adequacy and economy. (com)

a. It is desirable to expose all methods to these general tests of efficiency. (str)

C. Method involves both the preparation for teaching and the actual presentation. (com)

2. It is necessary first of all to determine the outcome or outcomes for which one is intending to work throughout a teaching or learning unit. (com)

A. Method is conditioned by the outcome for which one is working. (lim)

B. One ought to employ those methods which are most effective in making the outcome controlling.[1] (com)

a. For realizations:

1) selected realizations;
2) adjusted experiences: actual, revived, re-assembled;
3) avoidance of distracting realizations.

b. For attitudes:

1) definite centering of existing feelings upon the object towards which the attitude is to be directed;
2) emotionalizing those ideas to be centered which are not strong enough in themselves;
3) avoidance of emotion-lessening methods.

c. For habits:

1) adjusted repetition and adequate motivation.

[1] A further analysis of method is contained in Explanation of Terms and of Procedure, p. 3-14.

2) cumulative memorizing and review.
3) unvarying repetition.
4) effective interval.

3. It is desirable to prepare materials and experiences which will contribute to the attainment of these outcomes. (com)

A. An educational opportunism which utilizes only the chance experiences arising in class may fail to establish most needed controls of conduct. (coun and str)

B. In preparing materials and experiences one may use the principle of association or grouping. (com)

a. Grouping by similarity,—memorizing, emotional centers, general terms, suggesters. (com)

b. Grouping, by contiguity, — sequences; historic, geographic, academic and social locations. (com)

C. Materials and experiences ought to be graded in accordance with learners' needs and abilities. (com)

D. There is need for repetition at effective intervals. (com)

4. In preparing a lesson, it is helpful to think in terms of actually presenting the materials and experiences to the learner. (com)

A. Individuals learn through oral, visual, and motor apprehension. (com)

a. Individuals vary in their forms of apprehension. (lim)

B. Methods must make appeal to oral, visual, and motor senses. (com)

C. Method devices or techniques make their predominant appeal through one of these forms of presentation: a) oral,—lecture, discussion, recitation, story, etc.; b) visual,—object, picture, motion pictures, slides, mapes, etc.; c) motor,—supervised study, drill, problem project, handcraft, dramatization, pageantry, etc. (com)

D. In organizing materials and experiences for attainment of outcomes it is of assistance to bear in mind laws of learning,—readiness, use and effect. (com)

5. A lesson plan serves as a guide for class room work. (com)
   A. It prevents unnecessary and undesirable wandering. (str)
   B. The plan need not always be rigidly followed. (lim)
   C. Its elements include: (com)
      a. Statement of outcomes, general materials, subject-matter and experiences, general methods to be employed.
      b. Orientation and motivation,—review, if desirable, awakening of interest in subject, or problem, or outcomes for the day.
      c. Detailed development of lesson, providing for pupil participation, contributing to outcomes, stimulating to further study and to application.
      d. Assignment of new work,—made at "opportune" time, comprehensible to pupil, motivated so that pupils want to fulfill it.
      e. Testing for results.

6. Method and method devices vary in their appeal and effectiveness with the different stages of development. (trans)
   A. One must think of method, using the term inclusively, for beginners, primary pupils, junior pupils, intermediates, seniors, young people, adults.

Key Outcome XIII

A standard of organization, administration, and supervision, suited to individual and group needs.

1. The initiative for administrative and supervisory activity in most congregations rests with the clergyman. (str)
   A. By administration is usually meant affording the necessary provisions for an efficient system of religious education and the necessary guidance in the effective use of those provisions; by supervision, the improvement of instructional processes and the improvement of teachers in service. (com)
      a. In the actual working out, these two overlap. (lim)
   B. In the last analysis the responsibility for administration and supervision devolve on the clergyman. (str)

a. He may delegate some of the responsibilities to paid or to volunteer leaders. (lim)

C. It is impossible to superimpose an acceptable standard of organization, administration, and supervision suddenly; it must gradually be worked towards in the educational system of a congregation, realizing the limiting elements of a) numerical constituency, b) leadership, c) financial potentiality, d) vision of worthwhileness of Christian eudcational work transferred into activity in its behalf. (lim)

D. A wish (attitude) gradually to bring the education work to an accepted standard and a will to persevere toward that end. (str)

E. Administrative and supervisory activities ought to be for the purpose of facilitating the religious development of the individual in such a way that the individual will make greater contribution to the group in which he finds himself. (com)

2. There are numerous relations and techniques that must be given consideration in viewing the educational work of a congregation from the administrative and supervisory stand. (com)

A. The pastor ought to maintain intimate and constructive relations with the educational control forces. (com)

a. The board of control in a congregation is the church council, of which the pastor is usually president; the control of educational work in a congregation may be delegated to a sub-committee of religious education composed of members of church council and of other lay members of the congregation. (com)

1) This control group is responsible for the organization of new educational efforts and for the improvement of old; provision and maintenance of plant and equipment; approval and raising of budget; approval of teacher selections and assignments; approving and furthering co-operative efforts; such as co-operation with other denominations, with churches of the same denominations, with the community at large; making provision

for sharing its control with other responsible agencies; approval of program.

2) Its action is usually guided by the general policies of the church at large, though not limited to them. (lim)

b. The clergyman usually is the key man in this group; he is looked to for suggestions and encouragement in developing the educational program of the congregation. (str)

1) A professional attitude. (com)

B. Relations dealing with program, curricula, courses of study, and schedules. (com)

a. (See analysis of Key Outcomes VII and VIII)

b. Schedule making for religious education in the congregation involves: (com)

1) Ascertaining available pupil and teacher time.

2) Evaluation of outcomes on the basis of a) importance, b) difficulty of attainment.

3) Adequate distribution of time for worship, study, service, recreation in relation to outcomes.

4) Organization of time units.

C. The pastor holds key responsibility for the complete accounting of pupils. (com)

a. He ought to make provision for locating pupils in the community. (com and trans)

1) In the term "pupils" is included everyone who ought to come under the direct influence of the congregation's educational program. (com)

2) A census card may include elements, when pertinent, such as,—name, age, address, nationality, name of parents, occupations of parents and of pupil, school grade of pupil if attending public school, church affiliation. (com)

3) A census may be made by pastor, educational committee, young people's organization, etc. (com)

4) This census will tend to lessen rather than to

increase the burden of the pastor in performing efficient work. (str and coun)

5) It will provide a means of making education inclusive in its influence. (trans)

b. He ought to make provision for locating pupils in the church school. (com and trans)

1) He ought to see to it that the development to which every pupil has attained is recorded on pupil accounting cards. (com)

a) Standard of pupil measurement. (com)

b) Habit of keeping records up-to-date. (com)

2) Knowledge of the development to which an individual has attained is fundamental to grading, grouping, promotion. (trans)

3) Habit of analyzing problems of attendance, punctuality, retardation, acceleration, elimination. (trans and inter)

c. He ought to make provision for following up educational efforts of church school organizations. (com)

1) Most of the child's life is lived apart from the direct contact with the church school. (str)

2) Habit of bringing contributing agencies to fulfillment of their responsibilities. (trans and inter)

D. Sympathetic and constructive relations with personnel are imperative for efficient distribution of work. (com and trans)

a. Phases of educational work may be delegated to committees. (com)

1) Efficient committee work involves:— determination of what is to be done, selection of committee personnel, assignment, organization of committee, suggestions for fulfilling the assignment, report, discussion-action-test-revision. (com)

b. Phases of educational work must be delegated to individuals,—superintendents, teachers, librarians, pianists, etc. (com)

c. Standard of personnel efficiency (trans and inter)

E. The co-operation of every responsible agency is essential to a most successful and integrated program. (trans and com)
   a. Responsibility of various agencies. (com)
   b. Each agency ought to be stimulated to assume its responsibility. (trans)

F. The physical plant and equipment are helpful tools for educational work. (com)
   a. The educational building ought to be constructed in accordance with approved plans for educational architecture. (str)
      1) It is wise to consult an architect experienced in this line of work. (com)
      2) It is not necessary to destroy external churchly appearance. (coun)
      3) It is possible to carry on educational work with most limited building facilities. (lim)
   b. The clergyman must determine equipment needed. (com)
      1) Physical equipment; such as, chairs, tables, etc., ought to be adjusted to age groups and to the type of work to be done. (com)
      2) Instructional equipment ought to be determined on the basis of necessity for attainment of desired outcomes,—materials for handwork, text-books, etc. (com)
      3) Instructional equipment needed ought to be determined upon and secured before a unit of work is begun. (com)

G. How to organize the educational work of a congregation. (com)
   a. The generally accepted organization of the Sunday school provides for cradle roll, beginners, primary, intermediate, junior, senior, young people, adult, home department, each with the exception of the cradle roll, adult and home departments having three grades. (com)

1) Location in these departments and in their individual grades ought to be upon a consideration of chronological, mental, social, physiological, anatomical and educational ages. (com)
   a) An approximation may be found in the public school grade. (lim)
2) Promotion from one grade to the following ought be on the basis of development in work prescribed. (com)
   a) It is not always possible to measure development or even approximate measurement of development. (lim)
   b) Teachers' estimates of new realizations, attitudes and habits in the pupils, plus promptness and regularity may be employed as criteria. (com)
   c) Where it is the custom to promote all children in a grade, it is possible to stimulate greater interest by promoting better pupils with distinction. (lim)
3) It is desirable to let each pupil proceed as rapidly as possible, by enriched curriculum, by frequent promotions, or by advancement by subject. (com)
   a) The present chaotic state of the curriculum limits possibilities in this respect. (lim)

b. The same organization, in so far as pertinent, ought to be carried over to weekday schools and daily vacation Bible schools. (com)

c. The same basic organization is usable for supplementary groups such as Light Brigade, Luther League, etc. (com)
   1) The use of a uniform organization system aids in the establishment of an integrated program of religious education. (com)

d. In organizing new schools, this arrangement finds limitations in number of pupils, number of teachers and in class room facilities. (lim)

1) It is possible to use the same basic organization so that as the school develops, a standard of organization may be approached.

H. The pastor ought to prepare the education budget, submit it for approval to the committee of religious education, execute the budget. (com and trans)

I. In organizing new Sunday schools, weekday schools, and daily vacation Bible schools, the above relations and techniques ought to be observed. (com and trans)

J. In taking over established Sunday schools, weekday schools or daily vacation Bible schools or supplementary organizations, effort ought to be made to attain accepted standards of organization, administration, and supervision. (trans)

a. Habit of analyzing a situation. (trans and inter)

Key Outcome XIV

A standard of scientific measurement—pupils, teachers, efficiency of method, etc.

1. A wish (attitude) to measure results and procedures as exactly as possible in the interest of scientific progress and a will to persevere in the improvement of present measurement techniques and in the ascertaining of new measurement techniques. (str)

A. Educational measurement is still in its infancy. (lim)

B. One may speak of measurement as "scientific" only in the sense that he is availing himself of all that has been discovered up to the present time. (lim)

C. One does not know how well his work is succeeding unless he measures or judges results. (str)

D. It is not possible to correct mistakes unless one knows what and where the mistakes are. (str)

2. Methods or devices for measurement. (com)

A. It is possible to measure pupils, as well as teachers, by observation, personal interview, collection of data, written tests and self-rating scales, conduct tests. (com)

a. In employing any of these, the following factors ought to be considered: 1) group or individual to be tested; 2) function or purpose of test; 3) content and struc-

ture; 4) validity, — objectivity and reliability; 5) norms; 6) administration; 7) statistical and graphic presentation of results; 8) application or use of results. (com)

b. Numerus religious and character tests, mostly written tests, are available. The factors listed above ought to be considered in the selection and use of the tests. (com)

c. There are many instances in which it is desirable to prepare one's own devices for measurement. (com)

B. It is necessary at times to survey existing conditions. (com)

a. Habit of analyzing a situation. (com)

b. Statistical and graphic presentation of results.

C. The following steps enter into the procedure for testing efficiency of method:—(com)

a. Determination of problem and familiarization with previous experiments.

b. Variation of but one factor in method.

c. Selection of group or groups with whom experiment is to be conducted.

d. Equalization of conditions, personnel,—teacher and pupil,—interest, procedures.

e. Adequate and adjusted tests.

f. Statistical interpretation.

g. Results, — limitation and contributions of the experiment.

3. Measurement has application in the study of pupils, teachers, methods and conditions. (trans)

A. Tests may be conceived of as a) general in purpose; i.e., to ascertain status of individual or group or to determine the development over a given period of time; b) diagnostic; i.e., to determine the cause or causes for failures with the view to instituting remedial measures. (com)

B. In testing pupils, one ought to test for a) initial memorizing and retention ability and information or experiences retained; b) initial emotional receptivity and new attitudes

built up; c) initial habits of activity and new activities built up. (com)

C. The test for efficiency of teaching is in terms of pupil development; i.e., the attainment of outcomes in the pupil for which educational work is striving. (com)

D. The test for efficiency of methods is in terms of relative efficiency for attaining desired outcomes in the pupils. (com)

E. Measurement of existing conditions has as its purpose the ascertaining of the exact situation and its causes. (com)

F. Every measurement that is made ought to be utilized for a definite purpose. (str)

Summary

The foregoing analyses of key utcomes are set forth as hypotheses. In these analyses, the approach suggested by Professor A. D. Yocum of the University of Pennsylvania has been employed. In the application of this approach, suggestions for educational work advanced by numerous authorities have been introduced into the analyses. Final validity can be claimed for this step only after actual experimentation has demonstrated that the contributory outcomes will make the key outcomes controlling, useful, and generally applicable for the clergyman.

PART III

ORGANIZATION

Fourteen key outcomes relative to the pastor's duties in the educational work of the congregation have been advanced. A hypothetical analysis has been constructed with the view to establishing control, usefulness, and general applicability of these outcomes. The problems of organization must now be considered. Where in the training of the clergyman shall provision be made for the attainment of these outcomes? In what sequence or order shall the outcomes and their contributory elements be located? What subject-matter or experiences are essential or helpful for their attainment?

Uniqueness of Outcomes[1]

In answering the first of these questions one must determine upon the location of outcomes, a) in the seminary or in some preparatory institution; b) in the Department of Christian Education or in some other department of the seminary. In other words, since our concern is with the Department of Christian Education in the Lutheran Theological Seminary at Philadelphia, the problem here resolves itself into a determination of outcomes which are unique for that department. In order to find out the present status of educational work pursued prior to entrance in the theological seminary, information pertinent to courses and number of semester hours was obtained from 85 men enrolled in the seminary as Juniors, Middlers or Seniors. (See Table XIII)

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[1] See Explanation of Terms and of Procedure, p. 13.

TABLE XIII. Courses in education pursued by students prior to entering the Lutheran Theological Seminary (a)

Courses	Semester Hours 0	2-4	5-8	9-	
Religious Education (b)	80	1	0	4	Number of students
Psychology	20	51	8	1	" " "
Educational Psychology	67	8	10	0	" " "
Education	52	15	10	8	" " "

(a) To be read: 80 students had no courses in Religious Education, etc.

(b) Courses in which there was specific consideration of problems of religious education in the congregation.

Only five men have had courses in which specific consideration was given to the problems of religious education in the congregation. This seems to indicate that for the present, at least, all the key outcomes are unique for the Theological Seminary. This situation doubtless will not obtain when a finer articulation has been established between college and seminary offerings. (The unequal preparation evidenced in courses on psychology, etc., will have to be faced as a classroom problem).

In order to find out in how far the outcomes were unique[1] for the Department of Christian Education, personal conferences were held with the professors in every other department of the seminary. These departments are Historical, Systematic, Biblical and Practical. The key outcomes alone were read first of all. They were considered in relation to each of the courses in the above departments. If there was any suspicion of overlapping, the analysis as found in Part II was presented. Key Outcome I: Every course contributes to the attainment of this outcome. The outcome, however, is essential for the Department of Christian Education in that it constitutes a basis for all religious educational

[1] This check for uniqueness is based on present practice in the Lutheran Theological Seminary at Philadelphia. It reveals what other departments are and are not doing with reference to religious education; not what they can or cannot do.

work. Moreover, the student's appreciation of Christianity is here interpreted in such a way as to establish a definite relationship between it and the specific educational work of the Church. Key Outcome II is pre-supposed in other courses. Its control is established only in the Department of Christian Education. In this respect it is absolutely unique. Key Outcome III is absolutely unique. Key Outcome IV finds expression in all the practical courses. The technique for selecting outcomes, contributing to the control of conduct, is absolutely unique for the department under consideration. Key Outcome V finds place in courses on the Psychology of Religions and Social Teachings. The elements dealing with specific contribution to religious education are unique. Key Outcome VI is contributed to in courses on Social Teachings of Jesus and Pastoral Theology. In so far as it is related to the various agencies' responsibilities for religious education it is here unique. Key Outcome VII: All content courses contribute to the student's background for the attainment of this outcome. Program, curriculum, and course of study making, as a standard of procedure, is dealt with only in the Department of Christian Education. Key Outcome VIII: The statement made with reference to Key Outcome VII applies here. Pastoral relations arising in the various courses of study of the church school are considered in pastoral theology. Key Outcome IX, in its application, recurs in practically every course. Its specific development and its applications to religious educational situations are unique. Key Outcome X, in so far as it is concerned with educational personnel, is unique. Key Outcome XI is closely related to History of the Christian Church and to the History of Christian Thought. It is interpretative in that it emphasizes the educational developments out of which the present religious educational situation has arisen. Key Outcome XII is unique. Key Outcome XIII, in so far as it is applied to organization, administration, and supervision of religious educational activities, is unique. Key Outcome XIV is entirely unique.

Sequence of Outcomes

The second problem of organization deals with the sequence or order in which the key outcomes and their contributory elements

shall be located. This phase of organization can be approached without any consideration of course of study barriers. Such a procedure would be desirable if unlimited time for education courses were available in the seminary offerings. The present arrangement, however, provides for only six semester hours of required work in education, two of which are preempted for a course in Catechetics.[1] In addition, each student may elect as many as eighteen hours of work in education in the course of his three years' training. The fact that all students are enrolled for only four semester hours of required work makes imperative, under present conditions, provision for a basic course. A basic course finds its validity, however, not only in present conditions. It provides the foundation for elective courses and, if opportunity arises, for additional required courses. It is a practice which many of the leading schools of education in our country follow.

In determining the sequence of outcomes, it is imperative to keep in mind this actually existing situation. The order of the outcomes immediately following is for a basic course in religious education. (The scope of this step has been limited to an amount necessary merely to illustrate the procedure.)

The habit of analyzing a situation. It is desirable at the very start to fix the student's attention upon the practical educational work in the congregation. In order to do this, each man may be required to observe a Sunday school. This observation will not only serve as an introduction to the class discussions that follow it; it may also be utilized as an initial step in building up the habit of analyzing a situation. The following principles have determined this location: 1) the sensational or emotional appeal of the situation as a motive for the course; 2) the recurrence of need for the outcome itself, both in every step of the course and in many situations in the practical educational work of a clergyman; 3) psychological gradation, or gradation in mastery, rather than logi-

[1] The course in Catechetics holds a unique position in Lutheran Theological Seminaries. It has as its basis the study of Luther's Small Catechism. It serves a dual purpose. 1) It seeks to bring the essentials of Christianity to the level of an average layman's comprehension. 2) It seeks to prepare the pastor to teach that class in the educational system of the church wherein immediate preparation is made for church membership.

cal gradation, in that the men are acquainted with the Sunday school as an entity, rather than with the workings of its individual parts.

An appreciation of the nature of Christianity. Principles governing this location are: 1) psychological gradation, or gradation in mastery,—serving as a connecting link between the personal experience of the student, as well as courses in other departments, and specific religious educational work; 2) range and recurrence in basic relationship to all elements of the course and to any influence a man may exert through educational work in a congregation.

A realization that religious development can, to a degree, be controlled, directed, and enriched by an educational process. Principles governing this location are: 1) range and recurrence in basic relationship to any study of principles and practices in religious education; range and recurrence in relationship to planning and executing any educational work in a congregation; 2) psychological and logical gradation; i.e., after the consideration of the nature of Christianity as it may be attained in an individual, a psychological as well as logical gradation necessitates making real to the student that the attainment of an ideal Christian character can be aided through educational processes involved in directing, controlling, and enriching religious development.

A realization of the historical developments out of which the present religious educational situation has arisen. From the analysis of this key outcome those contributory elements are here to be selected which will bring the student to a realization of the present situation in religious education. Principles governing this location: 1) the motivation (sensational or emotional appeal) inhering in a realization of the present interest in and emphasis upon religious education; 2) psychological and logical gradation; i.e., after a consideration of the possibility of controlling, directing, and enriching religious development, it is desirable to have the student realize the efforts that are being made towards that end in our own age.

A realization of the responsibility of various agencies in religious education,—home, public school, community, industry, church. Principles governing this location: 1) Psychological; i.e., students

are acquainted with these agencies, but in all probability have not given consideration to their definite responsibilities for religious education; 2) range and recurrence, in basic relationship to a realization of the peculiar responsibilities devolving upon the clergyman as a leader in the religious educational work of the local church and to a realization of how those responsibilities may be met; range and recurrence in the prospective relationships of the clergyman with those agencies other than the church upon which falls some responsibility for religious education.

A realization of the task of the religious educator. Principles governing this location: 1) range and recurrence, in basic relationship to the student's understanding of how the clergyman ought to assume and perform his task as a religious educator; range and recurrence in basic relationship to the actual performance of his educational work; 2) psychological; i.e., the student is acquainted with the general duties of the clergyman; from there it is possible to proceed to the consideration of the specific educational responsibilities devolving upon him.

The effort to attain the above outcomes, in the order presented, may be considered to constitute an introductory unit of the basic course in religious education. It is not necessary that all of the contributory elements of the above outcomes find place in this introductory unit. Some of them will appear in later developments of the basic course; others, in subsequent elective courses. It will be evident, however, that practically all the contributory elements of those key outcomes that are in themselves introductory in character need to have consideration given them in this unit.

Sequence of Outcomes and Adjusted Experiences

The sequence or order in which the contributory elements of the key outcomes appear in this unit is determined by one or more of the following principles:— 1) attainable steps in the complexes; 2) range and recurrence a) in relationship to other elements of the course; b) in relationship to the actual educational work in the congregation; 3) psychological gradation, or gradation in mastery, rather than merely logical gradation; 4) time, place, academic, social sequences. In order that the contributory elements, and

through them, the key outcomes, may be attained in the student, it is also necessary to give consideration to the method that will be employed. Most of the contributory outcomes in this unit are in the form of realizations; i.e., facts to be made real to the student. The basic steps in method for realizations are:—1) selected realizations; 2) the determination and use of adjusted experiences, —actual, revived and re-assembled.[1] (In many cases experiences can be determined only when one knows the exact teaching situation.)

The material here following is the result of the above two steps; namely, a) determination of sequence of contributory outcomes that will appear in this unit of work; and b) determination of adjusted experiences.[2] The sequence in which these outcomes are presented and the suggestions for method are advanced merely as a basis for experimentation. The only present validity lies in the application of the principles stated.

Key Outcome IX:—*The habit of analyzing a situation.*

This outcome is located in an initial observation of a Sunday school. From the contributory elements of this complex are selected those that pertain to an understanding of the external characterizing elements of a situation: A—an understanding of the apparent problem or situation; B—obtaining one's information from as many sources as possible; C—a weighting of the value of these sources; D—a determination of whether the situation is satisfactory or unsatisfactory; E—if the situation is unsatisfactory, an ascertaining of causes. (The experience adjusted to the above outcome; namely, the observation of a Sunday school is described more fully later in this chapter.)

Key Outcome I:—*An appreciation of the nature of Christianity.*

1. One who would be a leader in Christian work must appreciate the nature of Christianity.

S.R. (AB) Christianity is not merely a system of beliefs; it is a way of life.[3]

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[1] See Explanation of Terms and of Procedure, p. 3-14.

[2] The following abbreviations are used—S.R—selected realizations; re-assem. ex.—re-assembled experience. The numbers and letters correspond to the analysis in Part II.

Re-assem. exp.—Life of any outstanding Christian character; such as, Jesus or Paul.

Revived exper.—Meaning of Christianity for students in the class.

S.R. (a) Christianity involves realizations of Christian truth, Christian attitudes and habits of Christian living.

Re-assem. exp.—Analysis of life as a whole or of a life situation revealing the presence of these three elements.

S.R. (Ca) One's teaching must be the outgrowth of one's own experience and appreciation; it is not fair to know, believe and practice one thing himself, and teach another.

Re-assem. exp.—An ethical code.

2. It is necessary to know the essential characteristics of Christianity.

S.R. (A) The character in whom Christian belief and life have centered is Jesus.

Re-assem. exp.—The historical as well as the present day position accorded Jesus in the Christian Church.

S.R. (a) The information about Jesus, about his forerunners, and about the reactions to Him of His immediate associates and followers is found in the Bible.

Re-assem. exp.—The Christo-centricity of the Bible.

S.R. (B) The primary concern of Jesus and of His followers was the establishment of the Kingdom of God.

Re-assem. exp.—Assembling from New Testament sufficient references to indicate this purpose.

S.R. (a) In this Kingdom, God, conceived of as Father, is ultimate.

Re-assem. exp.—God, as ultimate, in the New Testament teachings.

S.R. (b) This Kingdom involves for each one a) fellowship with God; b) fellowship with man.

Re-assem. exp.—Use of the term "kingdom"—the dual relationship it implies in New Testament usage.

S.R. (c) There is present in each one the potentiality of receiving the Spirit of God, making possible entrance into this relationship and the life consequent to it.

Re-assem. exp.—New Testament teaching; experience of the Christian.

S.R. (d) The highest form of this dual relationship is entered into through repentance and faith.

Re-assem. exp.—New Testament teaching,—experience of the Christian.

S.R. (e) Religious and moral responsibilities are imposed upon each one who would live the Christian life.

Re-assem. exp.—Assembling of religious and moral standards; such as, faith, love, responsibility in relation both to God and man, complemented with and finding expression in standards of independence, dependence, bravery, etc. Assembling of New Testament teachings with reference to the above.

S.R. (C) Christianity has propagated itself and has given expression to its life in a communion known as the Christian church.

Revived exp.— The student's knowledge of the church.

S.R. (D) The ultimate hope of the Christian is the complete establishment of the Kingdom of God.

Re-assem. exp.—The attainment of the highest standard of relationship to self, to man, to God, to the universe.

S.R. (E) The religious and moral elements of Christianity must actually find expression in life.

Revived exp.— Christianity as a way of life.

S.R. (F) Various of the religious and moral standards of Christianity are attainable in different stages of an individual's life.

S.R. (a) Christianity as it eventuates in a way of life differs in the various stages of an individual's development.

Re-assem. exp.—The Christianity of a five-year old child and the Christianity of an adult.

S.R. (b) There are objective realities and generally accepted standards in Christianity; when these are apprehended by individuals they assume a subjective coloring.

Re-assem. exp.—Initial presentation of individual differences.

3. A leader's appreciation of the nature of Christianity appears as a conditioning force in every phase of Christian educational work.

S.R. (A) He must continue to grow in his own realizations, attitudes and habits.

Re-assem. exp.—The weakness of the man who teaches just as he was taught in the seminary.

S.R. (B) One ought to attain a degree of certainty in the particular sphere in which he is attempting to influence some one else.

Revived exp.— An ethical code.

Key Outcome II: *A realization that religious development can, to a degree, be controlled, directed, and enriched by an educational process.*

1. Development ought tend toward the attainment of a well-rounded Christian character in accord with the Christian ideal.

S.R. (A) Christian character is not a part of the whole character but is a way of life built up in and adopted by an individual, in which religious experience is a part of all experience.

Revived exp.— Christianity as a way of life.

S.R. (B) Fairly general acceptance is accorded those standards in the Christian way of life which affect the social well-being.

Revived exp.— Religious and moral standards affecting relations with fellowmen.

S.R. (C) Those standards in the Christian way of life dealing with one's relations to God are conditioned by a) the individual himself, and b) the group in which he finds himself.

Revived exp.— Religious and moral standards pertinent to one's relation to God.

Re-assem. exp.—Picturing conditioning influences of individual differences and of the social-religious group in which one finds himself.

S.R. (D) Realizations, attitudes and activity-habits, directed into various channels, make up Christian character and experience.

Revived exp.— From discussions under nature of Christianity.

S.R. (E) Religious education, so-called, is concerned with the direction of an individual to the attainment of the realizations, attitudes, and activity-habits which when controlling in his life, make possible an increasingly enriched interpretation of his experience with God, his fellowmen, and the universe in which he finds himself.

Re-assem. exp.—An indication of how direction, control, and enrichment may lead to the individual attainment of religious and moral standards in the Christian way of life.

2. The understanding of education as "the continuous re-construction of experience with a growing sense of social values and increasing control over the processes of one's own experience" includes in it religious experience.

S.R. (A) There is a continuity between the interpretation of new experiences and the interpretation of those things one has experienced in the past.

Actual exp.— The student interprets what he hears in class in accordance with what he has known in the past.

Re-assem. exp.—If a savage were handed a baseball bat, he would in all probability use it as a war club.

S.R. (B) The same mental, emotional and physical capacities are operative in the development of religious experience as in any other experience.

Re-assem. exp.—Analysis of how a child learns to pray, indicating that there are here involved learning processes somewhat similar to those involved in learning how to converse satisfactorily.

Revived exp.— Analysis of any religious or moral standard to which men in the class have attained.

S.R. (C) The Christian believes that the Spirit of God works in human experience making possible an enriched religious interpretation.

Re-assem. exp.—New Testament Teachings.

Re-assem. exp.—Tendency of man to strive towards higher things.

Revived exp.— The voice within.

S.R. (D) It is possible to impart to an individual knowledge or to make things real to him, to build up in him certain attitudes, and to induce him into certain experiences and activities.

Revived exp.— How their religious and moral standards were attained.

Re-assem. exp.—Of between five and six hundred persons who were questioned about their religious status, 60 per cent

claimed gradual normal development rather than sudden conversion. (Betts and Hawthorne)

Re-assem. exp.—Prayer—an analysis of how necessary realizations, attitudes, and habits can be attained in an individual.

S.R. (E) The possibility of these attainments varies with the varying abilities and capacities of individuals.

Actual exp.— Informal and sufficiently impersonal analysis of members of class to indicate varying abilities.

Re-assem. exp.—Description of different "type" individuals.

3. It is legitimate to provide for the direction, control, and enrichment of religious development.

S.R. (A) Any individual is largely dependent upon influences exerted upon him for a determination of the way of life he shall follow.

Revived exp.— How the student's life view-point was attained through parental, school, social, etc., contacts.

Re-assem. exp.—Individuals reared under different situations reflect the influences exerted upon them.

S.R. (B) There are many chance influences, not always the best, brought to bear upon an individual.

Re-assem. exp.—A child reading a book will in many cases overlook things most constructive and will be affected by deteriorating influences. His own tendency, uninhibited, may lead him to that which is undesirable.

S.R. (C) If one leaves character development entirely to chance it will be necessary for the individual to proceed by the trial and error method.

Re-assem. exp.—If a child does that which he wants to do, he may fall into an error, the disastrous results of which he may not discover till considerably later.

S.R. (D) A carefully planned procedure, the desired outcomes of which accord with the highest attainment of the human race, will tend to remove the element of chance.

Re-assem. exp.—The degree to which desirable realizations, attitudes, and habits are made controlling, useful, and generally applicable, to that degree will elements of chance be removed.

Re-assem. exp.—Analysis of faith in God, as Father, prayer, independence, etc.

S.R. (E) One must make a sincere effort to discover for himself that which is the highest attainment before attempting to influence others.

Re-assem. exp.—Typical characters: a) those who attempt to super-impose their own extreme bias; b) those who try to be fair in their findings and in the influence they exert upon others.

Re-assem. exp.—An ethical code for religious teachers.

S.R. (F) A carefully planned religious educational procedure is for the best interests of the individual and of society.

Re-assem. exp.—Assembling of advantages to individual and to society.

S.R. (G) Even in a carefully planned educational procedure there are many elements of chance.

Re-assem. exp.—Assembling of uncontrollable factors.

4. By educational processes or procedures that tend to control, direct, and enrich religious development are meant consciously planned influences exerted through individual or group contacts.

Re-assem. exp.—Assembling of sufficient number of procedures to make real the meaning of education procedures; for example, Sunday school, Week-day school, personal contacts, etc.

5. It is the duty of the clergyman in a congregation to organize and conduct every possible educational procedure in the interest of controlling, directing and enriching the religious development of those for whom he is responsible.

Re-assem. exp.—The clergyman in the congregation, —the initiative for educational work comes from him.

Key Outcome XI: *A realization of historical developments out of which the present religious educational situation has arisen.*

2. Religious and secular education were originally one.

Re-assem. exp.—An exceedingly brief assembling of facts pointing towards the earlier "hand-in-hand" procedure of religious and secular education.

3. Religious and secular education tended to diverge.

Re-assem. exp.—An assembling of underlying causes and of the external factors.

4. The result of this divergence was two separate educational agencies.

S.R. (A) The public school developed in numerical constituency, organization, curriculum, and methods as a separate institution.

Revived exp.— The present status of public school education.

S.R. (B) Those responsible for religious education attempted to make some provision for religious training of constituency.

Re-assem. exp.—Brief re-assembling of provisions for religious training made by various churches; namely, parochial schools, Sunday schools, catechetical instruction, teacher training, va-

cation Bible schools, weekday schools of religious education, additional organizations.

5. The present tendency is towards the co-operation between public school and church school with the view to making the direction, control, and enrichment of all experiences of an individual as unitary as possible, without doing violence to the principle of the separation of Church and State.

S.R. (A) The public school is assuming responsibility for religious education in so far as it can without violating the principle of the separation of Church and State.

S.R. (a) There is to be found among many leaders in public school education a growing realization of the need for religious education.

Re-assem. exp.—Assembling of resolutions, statements, etc., pertinent to religious and character education made in meetings of N.E.A., N.S.S.E., etc. Indication of increasing participation of leaders in general education in the work of religious education.

S.R. (b) Various states have enacted laws permitting religious education in the church school during public school time.

Re-assem. exp.—Legal status in different states. (Particularly in Pennsylvania, New York and New Jersey).

Re-assem. exp.—Gary, Indiana; Jenkintown, Penna., etc.

S.R. (c) Character education has been receiving increasing emphasis in public school work.

Re-assem. exp.—Iowa Plan for Character Development.

S.R. (d) Common religious values are taught in some schools.

Re-assem. exp.—Van Wert, Ohio.

S.R. (e) In some high schools, credit is granted for extra-school Bible study.

Re-assem. exp.—Utah Plan of Religious Education for High School Students.

S.R. (f) Co-operation of teachers in public schools and teachers in church schools is attempted.

Re-assem. exp.—Description of how this co-operation takes place.

S.R. (B) The churches are recognizing that the major responsibility for religious education rests upon them.

S.R. (a) There exists among leaders in church work a growing realization of the need for religious education.

Re-assem. exp.—Creation of denominational boards of religious education; financial apportionments, general secretaries, etc.

S.R. (b) Churches, working separately or in co-operation with other denominations or agencies, are making increasingly adequate provision for the training of their constituencies.

Re-assem. exp.—Brief assembling of different church educational organizations; such as, Sunday school, weekday school, daily vacation Bible school; consideration of control from the view of local congregations, co-operating denominations, city systems.

S.R. (c) Increasing provision is being made for the training of workers through the agency of colleges, universities, denominational and interdenominational training schools, and institutes.

Re-assem. exp.—Brief assembling of training agencies to illustrate effort to prepare better leadership.

S.R. (d) An extensive literature, both practical and professional, has come into existence.

Re-assem. exp.—Brief indication of professional books and periodicals and of pupils' lesson texts, literature, etc.

S.R. (e) Denominational and interdenominational promotional agencies are widening the scope of their influence.

Re-assem. exp.—Enumeration of general religious education promotional agencies, and of the agencies of the Lutheran Church.

S.R. (f) General education standards, in so far as they are applicable, are being transferred to the field of religious education.

Re-assem. exp.—Indication of effort to profit by general educational findings in the study of pupil, curriculum construction, method, administration and supervision, measurement.

Key Outcome VI (a): *A realization of the responsibility of various agencies in religious education,—home, public school, community, industry, church.*

1. Christian character expresses itself in every phase of life; every agency in the social life of man ought to afford opportunity for such expression and ought to further and to develop those phases of Christian character that are not contradictory to the genius of the institution.

S.R. (A) The home, the public school, the community, industry, and the church share in this responsibility.

Re-assem. exp.—Picture of life of any individual, indicating the social agencies with which he comes into contact.

Revived exp.— Life of any member of class, recalling social agencies through which any influence may have been exerted.

S.R. (B) An allocation of responsibilities will provide a more harmonious influence for developing character.

Re-assem. exp.—Picturing a hypothetical situation where constructive influences are exerted in all spheres of contact.

S.R. (C) An allocation of responsibilities will set a tentative standard for which to work.

Re-assem. exp.—Position of a clergyman trying to influence for the best the lives of those for whom he is responsible; impossibility of doing it merely through the agency of the church.

S.R. (D) It is impossible to fix detailed responsibilities because of varying local conditions.

Re-assem. exp.—Assembling of conditioning elements in local situations; such as, number of different denominations represented in the community, personnel of public school board, industrial conditions, types of home life,—apartments,—rural, city, etc.

2. The responsibilities of the home in religious education.

Re-assem. exp.—Assembling of contributions to religious education for which the home may be held responsible: a) habit of family worship; b) habit of judicious supervision of child's personal worship; c) standard of Christian life as an example; d) insistence upon standard of Christian life for the child; e) attitude of co-operation with church school leading to regular attendance of children, preparation of work on part of children, parent visitation of schools; f) habit of participating in work of the church; g) habit of attending educational and worship services specifically designed for parents. Assembling of sufficient illustrative material under each re-

sponsibility to make its meaning real to the student.

3. The responsibilities of the public school in religious education.

Re-assem. exp.—Assembling of contributions to religious education for which the public school may be held responsible: a) granting of time for religious education in the church school; b) joint meetings of teachers of public school and teachers of church school for discussion of common problems; c) the attempt to build up ethical character in its constituents; d) the laying of certain intelligent foundations for religious appreciation; e) teaching commonly accepted religious facts. Assembling of sufficient illustrative material under each responsibility to make its meaning real to the student.

4. The responsibilites of the community in religious education.

Re-assem. exp.—Assembling of contributions to religious education for which the community may be held responsible: a) preserving a high standard in its government and in the selection of its officials; b) supervision of its centers of amusement; c) standards of health guards; d) provision for recreation under adequate supervision; e) stimulating responsible agencies to more efficient procedures in character development; f) creation of an atmosphere conducive to development of

high standard of character. Assembling of sufficient illustrative material under each responsibility to make its meaning real to the student.

5. The responsibilities of industry in religious education.

Re-assem. exp.—Assembling of means that industry can employ to provide working conditions that will afford opportunity for continuing character development and that will not interfere with religious privileges and practices of those concerned.

6. Responsibilities of the church in Christian education.

S.R. (A) The major responsibility for Christian education rests upon the church.

Re-assem. exp.—Assembling of factors pointing towards the origin, nature and function of the church as distinctively "religious."

Re-assem. exp.—Assembling of provisions for Christian education for which the church is responsible: a) adequate facilities for Christian education of all groups; b) provision for individual attention; c) provision to assist the pupil to live better while learning as well as to prepare him for the future; d) co-operation with other agencies in serving the best interests of its constituency; e) a system flexible enough to profit by the findings in other sciences. Assembling of sufficient illustrative material under each to make its meaning real to the student.

Key Outcome III: *A realization of the task of the religious educator.*

1. It is imperative for the clergyman to know the scope of his educational task in a congregation.

S.R. (A) The major responsibility for planning, initiating, and executing educational work in a congregation devolves upon the clergyman.

Re-assem. exp.—The majority of congregations do not have a minister of religious education.

S.R. (B) An understanding of the scope of his task will serve as a stimulus to more extensive work and as a guide for his educational activities.

Re-assem. exp.—A man who knows his task will not feel at loss in the educational work.

S.R. (C) Local conditions will determine the manner in which this task can be fulfilled.

Re-assem. exp.—Assembling of conditioning factors in local communities.

S.R. (D) No clergyman is free from responsibility in religious educational work.

Re-assem. exp.—A good teacher and a pupil make educational work possible. It is always possible to improve conditions. Description of a congregation in which rapid strides were made.

2. The scope of the clergyman's task includes both the spiritual and the scientific aspects.

(It seems desirable here merely to assemble the broad factors entering into the task of the clergyman as religious educator in a congregation. Two introductory experiences may prove helpful: a) an address on the subject, "The Educational Task of the Clergyman in a Congregation," by some clergyman who has done constructive work in religious education; b) a personal conference by each student with some clergyman situated in the vicinity of the

seminary. These experiences are described more fully later in this chapter.)

S.R. (A) The spiritual and the scientific can never be divorced in religious education.

Re-assem. exp.—Analysis of any teaching situation in religious education.

S.R. (B-M) Assembling of sufficient illustrative material under each to make its meaning real to the student.

3. The spiritual and scientific aspects of religious education find application in the educational procedures in which the clergyman engages,—Sunday school, etc.

Re-assem. exp.—Analysis of any phase of religious education work; such as, the Sunday school. Anticipatory assembling of the factors which are located there.

Questions for Classroom Discussion

To prepare students for classroom discussions and experiences, contributory to selected outcomes of the complexes, it may prove helpful to provide questions with reference readings.[1] It is understood, of course, that the following lists of questions are merely suggestive. The individual student's previous training, his abilities, and particular interests ought to be taken into consideration.

Initial observation of a Sunday school

A clergyman is confronted with many situations in which he holds definite responsibility. Many of these demand analysis. In analyzing any situation, the following guides, when pertinent, ought to be employed.

1. It is necessary to know first of all what the apparent problem is.
2. It is desirable to obtain one's information from as many sources as possible.
3. It is necessary to weight the value of these sources.

[1] References will be found in Appendix II.

4. One ought to determine whether the situation is satisfactory or unsatisfactory; i.e., whether or not it demands the attention of the clergyman.
5. If the situation is unsatisfactory, one ought to ascertain the causes.

In your initial observation of a Sunday school in connection with this course try to find answers to the following questions:—

1. For what age groups does the Sunday school provide training?
2. What, in your opinion, is the Sunday school trying to accomplish? (Secure the information basic to your opinion from the following sources:— 1) teachers, 2) pupils, 3) the superintendent or pastor, 4) the observation of any class.)
3. What, in your opinion, ought the Sunday school try to accomplish?
4. Is it possible, in the light of existing conditions, for the Sunday school to do what you think it ought to do? Give reasons for your answer.
5. Are there any other organizations, agencies, or institutions which might prove of assistance?
6. What are the pastor's relations to the Sunday school?

CHRISTIANITY

As one enters upon a course of Christian education, he ought to have the essential elements of Christianity clearly in mind. One cannot teach in an adequate way what he himself does not appreciate or has not experienced.

1. Is it better to characterize Christianity as a system of beliefs or as a way of life? Give reason for your answer.
2. In analyzing Christianity as it may be ideally attained in an individual, it has been found that there are present realizations of Christian truth, Christian attitudes, and habits of Christian living. Is this analysis satisfactory? Consider it in the light of your own experience. Consider it in the light of any situation in the Christian life; such as, prayer.
3. What was the primary purpose to which Jesus and His followers devoted themselves?

4. What is the meaning of the term "Kingdom of God?" What dual relationship does it involve?
5. What is the New Testament teaching with reference to entering this relationship? Discuss its permanent value.
6. What relative positions ought to be accorded religion and morality in the Christian life? Enumerate the religious and moral standards which you think ought to be attained in an ideal Christian.
7. What place does the church hold in Christian thought and life?
8. What is the ultimate hope of the Christian?
9. Is there any difference between Christianity as it may find expression in a child's life and Christianity as it may find expression in an adult's life? Discuss.
10. In what ways may biological or sociological factors condition the Christian life in any individual?
11. How does a leader's appreciation of Christianity affect any work he may undertake in a congregation? Construct an ethical code for a clergyman as related to any influence he may seek to exert.

RELIGIOUS OR CHRISTIAN EDUCATION

Christianity is a way of life. Incumbent upon one who would follow this way of life are certain religious and moral standards. The development of an individual, therefore, ought to tend towards the attainment of these standards. Before proceeding further, we must determine whether or not it is possible to control, direct, and enrich a Christian's development towards these standards by an educational process.

1. Can Christianity in an individual's life be isolated from any other phase of his life?
2. Formulate a tentative statement of what you think Christian education involves. Attempt both a defense and refutation of your statement.
3. Is it true that there is a continuity between the interpretation of new experiences and the interpretation of those things one has experienced in the past?
4. In how far are the same mental, emotional and physical capaci-

ties operative in the development of religious experience as in any other experience? Cite a concrete example.
5. Discuss direction, control, and enrichment in relation to realizations, attitudes, and activity-habits.
6. What is the conviction of the Christian with reference to divine aid in the human process of Christian education? Can this conviction be substantiated?
7. What limitations are imposed upon religious education by the varying abilities and capacities of different individuals?
8. Assuming that direction, control, and enrichment of Christian development are possible, what is your opinion with reference to their desirability? Discuss the power of all influences; the presence of chance influences; trial and error method. What elements in the "ethical code" are here pertinent?
9. Enumerate educational processes or procedures tending towards control, direction, and enrichment of religious development which find place in congregational activity. With what stages of an individual's life is Christian education concerned?
10. Evaluate the Sunday school you surveyed in the light of its contribution to the direction, control, and enrichment of the religious development of its constituency.

THE RELIGIOUS EDUCATIONAL SITUATION

Christianity is a way of life. In order that an individual may satisfactorily follow this way of life, it is necessary for him to develop towards the attainment of certain religious and moral standards. We recognize that there are certain uncontrollable chance influences affecting that development. On the other hand, we recognize the possibility and desirability of attempting to provide for the direction, control, and enrichment of that development. It is now necessary for us to find out the leading tendencies of our own age in religious educational work.
1. In the early developments of the Christian church, what relationship was maintained between secular and religious education?
2. As you think back over the history of the past four centuries, what do you find responsible for the divergence of secular and religious education?

3. What are the outstanding factors in the development of the public school as a separate educational agency?
4. What provisions did the church make for the religious training of its constituency?
5. It has been contended that the present tendency in religious education is towards the co-operation between public school and church school with the view to making the direction, control and enrichment of all experiences of an individual as unitary as possible, without doing violence to the principle of the separation of church and state. In how far is this true? What is the public school doing in behalf of religious education? What is the church doing in the assumption of its responsibility? What other forces are working in the interest of a more efficient program of religious education?

AGENCIES RESPONSIBLE FOR RELIGIOUS EDUCATION

We have ascertained, in brief form, the religious educational situation of our own times. As we look forward to the work of the clergyman in directing the religious educational activities in a congregation, it is advisable tentatively to fix responsibilities upon the various agencies and institutions with which the constituency of our congregations comes into contact.

1. What are the institutions in our present day civilization with which a child or an adult comes into contact?
2. Is it advisable to place any responsibility for religious education upon institutions other than the church? Why?
3. Enumerate the responsibilities for religious education which under ideal circumstances ought to be assumed by the home.
4. In what ways does the public school share in the responsibility for character development?
5. What responsibility for religious education rests upon industry?
6. What contribution ought the community to make to religious education?
7. Why does the major responsibility for religious education rest upon the church? What provisions ought the church make to meet its responsibility in this regard?

THE TASK OF THE CLERGYMAN AS RELIGIOUS EDUCATOR

The major responsibility for religious education rests upon the church. The clergyman holds the key responsibility for planning, initiating, and executing the educational work of a congregation. No pastor is free from this responsibility. It will therefore be advantageous for the clergyman to realize the scope of the educational task confronting him.

1. Make a list of the duties or problems with which a clergyman is confronted in the educational work of a congregation. (Construct your list upon the basis of your knowledge of usual conditions in a congregation, upon Dr. .....'s address, and upon your findings in a personal conference with some clergyman.)
2. Discuss the relative positions of the 'spiritual' and the 'scientific' in religious education.
3. What equipment do you think a clergyman needs in order to perform most efficiently the duties which devolve upon him in religious educational work? Apply the various items of this list to concrete situations in the congregation.

Summary

The above materials will serve to illustrate the procedure involved in using the key outcomes and their analyses as a basis for courses of study. Present uniqueness of outcomes for the Department of Christian Education is indicated. Sequence of outcomes and experiences for the attainment of outcomes are suggested. No final validity has been demonstrated for this step. Certain principles of organization are here employed; however, in the absence of a definite experimentation and as a preparation for it, personal judgment is exercised in the application of principles to the determination of sequence of outcomes, adjusted experiences, etc.

CONCLUSION

The Type Institution

This study presents the findings of a preliminary investigation leading to the determination of offerings that are essential for the Department of Christian Education in the Lutheran Theological Seminary at Philadelphia, Pennsylvania. *Part I* advances fourteen key outcomes for the attainment of which the seminary ought to strive. The present validity of these outcomes lies in the inclusiveness and reliability of sources employed in their determination; in the evaluations by representative clergymen in the educational work of the seminary's constituency, by professors of religious education in United Lutheran Church seminaries, by representative professors of religious education in other seminaries in the United States and Canada; in range and recurrence of usefulness in the educational work of the congregation. Even though it may be contended that the outcomes are objectively obvious, no finality is claimed for them. Outcomes not included may have to be added. Moreover, it is necessary to see how the work of the clergyman in whom these outcomes have been attained compares in efficiency with the work of the clergyman in whom they have not been attained.

The analyses of fourteen key outcomes suggested in *Part II* are recognized hypothetical. As hypotheses, they seek to indicate the major contributory elements necessary to make the key outcomes controlling, useful, and generally applicable for the clergyman working in the seminary's constituency. They are intended to serve merely as the basis for experimentation. Validity can finally be contended for them only after actual experimentation has demonstrated that they are adequate to make the key outcomes controlling, useful, and generally applicable.

Part III of this study illustrates how the key and contributory outcomes may be employed as the determining criteria for organization of courses of study in the Department of Christian Education. Uniqueness of outcomes is based upon the present status of

the student body with reference to educational courses pursued by students prior to entering the seminary and upon the judgment of professors in other departments of the institution. Certain principles are employed in the determination of the sequence of outcomes and of the adjusted experiences and materials; personal judgment entered into the application of these principles to the actual organization.

The complete organization of courses of study, the experimental procedure to determine how effectively the contributory outcomes and through them the key outcomes can be attained by these courses of study, and the experimental procedure to ascertain how the educational work of the clergyman in whom these outcomes have been attained compares in efficiency with the educational work of the clergyman in whom they have not been attained are steps which lie outside the scope of this study.

Moreover, it must be remembered that changing conditions make necessary a continuous re-working of the courses of study. Particularly pertinent here are the findings of education as a science, changing professional demands and needs, changing organization in the theological seminary.

General Application

The procedure suggested in this investigation is one that may be followed in determining the offerings that are essential for any department of a theological seminary. It involves:— 1) the determination of key outcomes; 2) the analysis of key outcomes with the view to making them controlling, useful, and generally applicable; 3) the organization of courses of study in such a way that both key and contributory outcomes may be adequately and efficiently attained in the student; 4) experimentation to determine how effectively the contributory outcomes in the complexes can be attained through the courses of study projected; 5) experimentation to determine how effective the contributory outcomes are to establish control, usefulness and general applicability of the key outcomes; 6) experimentation to ascertain how the work of the clergyman in whom these outcomes have been attained compares

in efficiency with the work of the clergyman in whom they have not been attained.

In that the key outcomes have received rather general endorsement by leaders in religious education not affiliated with the type institution, it is possible to say that the findings in this respect have wider application. A large proportion of the materials and information basic to the analysis of key outcomes and to the adjusted experiences has been taken from sources common to all religious educational work. To the extent that similar conditions obtain in the constituencies of other institutions, to that extent will these findings be usable for them.

The study, in its entirety, stands as a preliminary investigation. A definite formulation of some kind is necessary in order that criticisms may be advanced and experiments may be conducted. The work herein described seeks to serve this purpose.

APPENDIX I—INSTITUTIONS

A list of theological institutions and schools of religious education whose catalogues were studied in connection with Part I.

ADVENT CHRISTIAN CHURCH

Aurora College ..... Aurora, Ill.
New England School of Theology ..... Boston, Mass.

NORTHERN BAPTIST CONVENTION

Berkeley Baptist Divinity School ..... Berkeley, Calif.
Bethel Theological Seminary ..... St. Paul, Minn.
Colgate Theological Seminary ..... Hamilton, N. Y.
Crozier Theological Seminary ..... Chester, Pa.
Divinity School, University of Chicago ..... Chicago, Ill.
Kansas City Baptist Theological Seminary ..... Kansas City, Kans.
Newton Theological Institution ..... Newton Center, Mass.
Northern Baptist Theological Seminary ..... Chicago, Ill.
Rochester Theological Seminary ..... Rochester, N. Y.

SOUTHERN BAPTIST CONVENTION

Southern Baptist Theological Seminary ..... Louisville, Ky.
Southwestern Baptist Theological Seminary ..... Fort Worth, Texas
Mercer University School of Theology ..... Macon, Ga.

SEVENTH DAY BAPTISTS

Alfred Theological Seminary ..... Alfred, N. Y.

CHURCH OF THE BRETHREN

Bethany Bible School ..... Chicago, Ill.

CHURCH OF THE UNITED BRETHREN IN CHRIST

Bonebrake Theological Seminary ..... Dayton, Ohio

CHURCHES OF NEW JERUSALEM

New Church Theological School ..... Cambridge, Mass.

CONGREGATIONAL

Bangor Theological Seminary .....Bangor, Maine
Chicago Theological Seminary .....Chicago, Ill.
Hartford Theological Seminary .....Hartford, Conn.
Oberlin Graduate School of Theology .....Oberlin, Ohio
Pacific School of Religion .....Berkeley, Calif.
Union Theological Seminary .....Chicago, Ill.
Yale Divinity School .....New Haven, Conn.

DISCIPLES OF CHRIST

Drake University, College of the Bible .....Des Moines, Iowa
Transylvania College, College of the Bible .....Lexington, Ky.

EVANGELICAL ASSOCIATION

Evangelical School of Theology .....Reading, Penna.

EVANGELICAL SYNOD OF NORTH AMERICA

Eden Theological Seminary .....St. Louis, Mo.

UNITED LUTHERAN CHURCH IN AMERICA

Chicago Lutheran Theological Seminary .....Maywood, Ill.
Hamma Divinity School .....Springfield, Ohio
Hartwick Seminary .....Otsego Co., N. Y.
Lutheran Theological Seminary .....Philadelphia, Pa.
Martin Luther Seminary .....Lincoln, Neb.
Southern Lutheran Theological Seminary .....Columbia, S. C.
Susquehanna University, School of Theology .....Selinsgrove, Pa.
Theological Seminary of the United Lutheran Church....Gettysburg, Pa.
Western Theological Seminary .....Fremont, Neb.

JOINT SYNOD OF OHIO

Evangelical Lutheran Theological Seminary .....Columbus, Ohio

AUGUSTANA SYNOD

Augustana College and Theological Seminary .....Rock Island, Ill.

NORWEGIAN LUTHERAN CHURCH OF AMERICA

Luther Theological Seminary and Training School .....St. Paul, Minn.

LUTHERAN FREE CHURCH

Augsburg Seminary ..... Minneapolis, Minn.

SUOMI SYNOD

Suomi College and Theological Seminary ..... Hancock, Mich.

MISSOURI SYNOD

Concordia Theological Seminary ..... St. Louis, Mo.
Concordia Theological Seminary ..... Springfield, Ill.

EVANGELICAL LUTHEAN JOINT SYNOD OF WISCONSIN AND OTHER STATES

Evangelical Lutheran Theological Seminary ..... Wauwatosa, Wis.

MENNONITES

Witmarsum Theological Seminary ..... Bluffton Ohio

METHODIST EPISCOPAL

Central Wesleyan Theological Seminary ..... Warrenton, Mo.
Drew Theological Seminary ..... Madison, N. J.
Garrett Biblical Institute ..... Evanston, Ill.
Iliff School of Theology ..... Denver, Colo.
Kimball School of Theology ..... Salem, Ore.
Nast Theological Seminary ..... Berea, Ohio
Norwegian-Danish Theological Seminary ..... Evanston, Ill.

METHODIST EPISCOPAL, SOUTH

Candler School of Theology ..... Atlanta, Ga.
Southern Methodist University, School of Theology ..... Dallas, Texas

METHODIST PROTESTANT

Westminster Theological Seminary ..... Westminster, Md.

MORAVIAN CHURCH

Moravian College and Theological Seminary ..... Bethlehem, Pa.

PRESBYTERIAN, U. S.

Austin Presbyterian Theological Seminary ..... Austin, Texas
Columbia Theological Seminary ..... Columbia, S. C.
Presbyterian Theological Seminary of Kentucky..... Louisville, Ky.
Union Theological Seminary ..... Richmond, Va.

PRESBYTERIAN, U. S. A.

Auburn Theological Seminary ..... Auburn, N. Y.
Bloomfield Theological Seminary ..... Bloomfield, N. J.
Dubuque Theological Seminary ..... Dubuque, Iowa
Lane Theological Seminary ..... Cincinnati, Ohio
Presbyterian Theological Seminary at Omaha ..... Omaha, Neb.
San Francisco Theological Seminary ..... San Anselmo, Cal.
Western Theological Seminary ..... Pittsburgh, Pa.

REFORMED PRESBYTERIAN CHURCH, GENERAL SYNOD

Reformed Presbyterian Theological Seminary ..... Cedarville, Ohio

UNITED PRESBYTERIAN

Pittsburgh Theological Seminary ..... Pittsburgh, Pa.
Xenia Theological Seminary ..... St. Louis, Mo.

PROTESTANT EPISCOPAL

Berkeley Divinity School ..... Middletown, Conn.
Church Divinity School of the Pacific ..... San Francisco, Calif.
Divinity School of the Protestant Episcopal Church ..... Philadelphia, Pa.
Episcopal Theological School ..... Cambridge, Mass.
General Theological Seminary ..... New York City
Kenyon College, Bexley Hall ..... Gambier, Ohio
Nashotah House ..... Nashotah, Wis.
Protestant Episcopal Theological Seminary in Virginia .. Alexandria, Va.
Seabury Divinity School ..... Faribault, Minn.
University of the South, Theological Department ..... Sewanee, Tenn.
Western Theological Seminary ..... Chicago, Ill.

CHRISTIAN REFORMED

Theological School of the Christian Reformed Church, Grand Rapids, Mich.

REFORMED CHURCH IN AMERICA

Theological Seminary of the Reformed Church in America ..... New Brunswick, N. J.

REFORMED CHURCH IN THE UNITED STATES

Central Theological Seminary ..... Dayton, Ohio
Reformed Church Theological Seminary ..... Lancaster, Pa.

UNITARIAN

Meadville Theological Seminary ..... Meadville, Pa.
Pacific Unitarian School for the Ministry ..... Berkeley, Calif.

UNIVERSALIST

Crane Theological School ..... Tufts College, Mass.

UNDENOMINATIONAL

Biblical Seminary in New York ..... New York, N. Y.
Gordon College of Theology and Missions ..... Boston, Mass.
Harvard Theological School ..... Cambridge, Mass.
Temple University School of Theology ..... Philadelphia, Penna.
Union Theological Seminary ..... New York, N. Y.
Vanderbilt University School of Religion ..... Nashville, Tenn.

ANGLICAN (CHURCH OF ENGLAND)

Bishops College, Faculty of Theology ..... Lennoxville, Quebec
Diocesan Theological College ..... London, Ont.
King's College, Faculty of Theology ..... Halifax, Nova Scotia
Trinity College ..... Toronto

BAPTIST

Acadia University, Theological Department..... Wolfville, Nova Scotia
McMaster University, Faculty of Theology ..... Toronto, Ontario

UNITED LUTHERAN

Waterloo Lutheran Seminary ..... Waterloo, Ontario

UNITED CHURCH OF CANADA

Mt. Allison University, Faculty of Theology, Sackville, New Brunswick
Victoria University, Faculty of Theology ..... Toronto
Knox College ..... Toronto

St. Andrew's College ..... Saskatoon, Sask.
Queen's Theological College ..... Kingston, Ontario
St. Stephen's College ..... Edmonton, Alberta
Union College of British Columbia ..... Vancouver, B. C.

SCHOOLS OF RELIGIOUS EDUCATION

Auburn School of Religious Education ..... Auburn, N. Y.
Boston University School of Religious Education and Social Service ..... Boston, Mass.
Hartford School of Religious Education ..... Hartford, Conn.
Lane School of Religious Education ..... Cincinnati, Ohio
Northwestern University School of Education, Division of Religious Education ..... Evanston, Ill.

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